

HUDIBRAS.

The First PART.

Written in the time of the
Late Wars.

Corrected and Amended,

WITH

Several Additions and Annotations.



L O N D O N,

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HUDIBRAS.

The ARGUMENT of the FIRST CANTO.

*Sir Hudibras his passing worth,
The manner how he sally'd forth :
His Arms and Equipage are shown ;
His Horse's Vertues, and his own.
Th' Adventure of the Bear and Fiddle
Is sung, but breaks off in the middle.*

CANTO I.

WHen civil Fury first grew high,
And men fell out they knew not why ;
When hard Words, *Jealousies* and *Fears*,
Set Folks together by the Ears,
And made them fight like mad or drunk,
For *Dame Religion* as for Punk,

Whose honesty they all durst swear for,
Though not a Man of them know wherefore :
When Gospel-Trumpeter, surrounded
With long-ear'd Rout to Battel sounded,
And Pulpit, Drum Ecclesiastick,
Was beat with Fist, instead of a Stick :
Then did Sir *Knight* abandon dwelling,
And out he rode a Colonelling.

A Wight he was whose very sight wou'd
Entitle him *Mirror of Knight-hood* ;
That never bent his stubborn knee
To any thing but Chivalry,
Nor put up Blow, but that which laid
Right Worshipful on Shoulder-blade :
Chief of Domestick Knights and Errant,
Either for Chartel or for Warrant :

Great on the Bench, Great in the Saddle,
That could as well bind o'er, as swaddle.

Mighty he was at both of these,
And styl'd of *War* as well as *Peace*.

(So some Rats of Amphibious Nature,
Are either for the Land or Water.)

But here our Authors make a Doubt,
Whether he were more wise, or stout.

Some hold the one, and some the other:

But howsoe'er they make a Pother,

The difference was so small, his Brain

Outweigh'd his Rage but half a Grain:

Which made some take him for a Tool

That Knaves do work with, call'd a Fool;

And offer to lay Wagers, that

As *Mountaigne*, playing with his Cat,

Complains she thought him but an Ass,

Much more she would Sir *Hudibras*,

(For that's the Name our valiant Knight
To all his Challenges did write.)
But they're mistaken very much,
'Tis plain enough he was no such.
We grant although he had much Wit,
H' was very shie of using it,
As being loth to wear it out,
And therefore bore it not about,
Unless on Holy-days, or so,
As Men their best Apparel do.
Beside 'tis known he could speak *Greek*,
As naturally as Pigs squeek:
That *Latine* was no more difficile,
Than to a Blackbird 'tis to whistle.
Being rich in both he never scanted
His Bounty unto such as wanted;
But much of either would afford
To many that had not one Word.

For

For *Hebrew* Roots, although th'are found
To flourish most in barren Ground,
He had such Plenty, as suffic'd
To make some think him circumcis'd:
And truly so, perhaps, he was,
'Tis many a pious Christian's case.

He was in *Logick* a great Critick,
Profoundly skill'd in Analytick.
He could distinguish, and divide
A Hair 'twixt *South* and *South-West* side:
On either which he would dispute,
Confute, change hands, and still confute.
He'd undertake to prove by force
Of Argument, a Man's no Horse.
He'd prove a Buzzard is no Fowl,
And that a *Lord* may be an Owl;

A Calf an *Alderman*, a Goose a *Justice*,
 And Rooks *Committee-men* and *Trustees*.
 He'd run in Debt by *Disputation*,
 And pay with *Ratiocination*.
 All this by *Syllogism*, true
 In Mood and Figure, he would do.

For *Rhetorick*, he could not ope
 His Mouth, but out there flew a *Trope*:
 And when he hapned to break off
 I'th' middle of his Speech, or cough,
 H' had hard words, ready to shew why,
 And tell what Rules he did it by.
 Else when with greatest Art he spoke,
 You'd think he talk'd like other Folk.
 For all a *Rhetorician's* Rules
 Teach nothing but to name his Tools;

His ordinary Rate of Speech
In loftiness of sound was rich,
A *Babylonish* Dialect,
Which learned Pedants much affect.
It was a Parti-colour'd Dress
Of patch'd and Pye-ball'd Languages;
'Twas *English* cut on *Greek* and *Latin*,
Like *Fustian* heretofore on *Sattin*.
It had an odd promiscuous Tone,
As if h' had talk'd three Parts in one.
Which made some think when he did gabble,
Th' had heard three Labourers of *Babel*;
Or *Cerberus* himself pronounce
A Leash of Languages at once.
This he as volubly would vent
As if his stock would ne'er be spent,
And truly to support that Charge
He had Supplies as vast and large.

For

For he could coyn or counterfeit
New Words with little or no Wit :
Words so debas'd and hard, no stone
Was hard enough to touch them on.
And when with hasty noise he spoke 'em,
The Ignorant for currant took 'em.
That had the Orator who once,
Did fill his Mouth with Pebble stones
When he harangu'd ; but known his Phrase,
He would have us'd no other ways.

In *Mathematicks* he was greater
Than *Tycho Brahe*, or *Erra Pater* :
For he by *Geometrick* Scale
Could take the Size of *Pots of Ale* ;
Resolve by Signs and Tangents straight,
If *Bread* or *Butter* wanted weight ;

And

And wisely tell what hour o'th' day
The Clock does strike by *Algebra*.

Beside he was a shrewd *Philosopher* ;
And had read every Text and Gloss over ;
What e'er the crabbed'st Author hath
He understood b'implicit Faith,
What ever *Sceptick* could inquire for ;
For every *why* he had a *wherefore* :
Knew more than forty of them do,
As far as Words and Terms could go.
All which he understood by Rote,
And as occasion serv'd, would quote ;
No matter whether right or wrong :
They might be either said or sung.
His Notions fitted things so well,
That which was which he could not tell ;

But

But oftentimes mistook the one
For th'other, as Great Clerks have done.
He could reduce all things to Acts,
And knew their Natures by Abstracts,
Where Entity and Quiddity
The Ghost of defunct Bodies fly ;
Where Truth in Person does appear,
Like Words congeal'd in Northern Air.
He knew *what's what*, and that's as high
As *Metaphysick* Wit can fly.
In *School-Divinity* as able
As he that hight *Irrefragable* ;
Profound in all the Nominal
And real ways beyond them all,
And with as delicate a Hand
Could twist as tough a Rope of Sand ;
And weave fine Cobwebs, fit for Skull
That's empty when the Moon is Full ;

Such

Such as take Lodgings in a Head
That's to be let unfurnished.
He could raise Scruples dark and nice,
And after solve 'em in a trice:
As if Divinity had catch'd
The Itch, of purpose to be scratch'd;
Or, like a Mountebank, did wound
And stab her self with Doubts profound,
Only to shew with how small pain
The Sores of Faith are cur'd again;
Although by woful Proof we find,
They always leave a Scar behind.
He knew the Seat of Paradise,
Could tell in what Degree it lies:
And, as he was dispos'd, could prove it,
Below the Moon, or else above it.
What *Adam* dreamt of when his Bride
Came from her Closet in his side:

Whether

Whether the Devil tempted her
By a *Highb-Dutch* Interpreter:
If either of them had a Navel;
Who first made Musick malleable:
Whether the Serpent at the Fall
Had cloven Feet, or none at all.
All this without a Gloss, or Comment,
He would unriddle in a moment
In proper terms, such as Men smatter
When they throw out and miss the Matter.

For his *Religion* it was fit
To match his Learning and his Wit:
'Twas *Presbyterian* true Blew,
For he was of that stubborn Crew
Of Errant Saints, whom all Men grant
To be the true Church *Militant*:

Such as do build their Faith upon
The holy Text of *Pike* and *Gun* ;
Decide all Controversies by
Infallible *Artillery* ;
And prove their Doctrine Orthodox
By Apostolick *Blows* and *Knocks* ;
Call Fire and Sword and Desolation,
A godly-thorough-Reformation,
Which always must be carry'd on,
And still be doing, never done :
As if Religion were intended
For nothing else but to be mended.
A Sect, whose chief Devotion lies
In odd perverse Antipathies ;
In falling out with that or this,
And finding somewhat still amiss :
More peevish, cross, and spleenetick,
Than Dog distract, or Monky sick.

That

That with more care keep Holy-day
The wrong, than others the right way:
Compound for Sins, they are inclin'd to,
By damning those they have no mind to;
Still so perverse and opposite,
As if they worshipp'd God for spight.
The self-same thing they will abhor
One way, and long another for.
Free-will they one way disavow,
Another, nothing else allow.
All Piety consists therein
In them, in other Men all Sin,
Rather than fail, they will defy
That which they love most tenderly,
Quarrel with *Minc'd Pies*, and disparage
Their best and dearest Friend, *Plum-Porridge*;
Fat *Pig* and *Goose* it self oppose,
And blaspheme *Custard* through the *Nose*.

Th'A-

Th'Apostles of this fierce Religion,
Like *Mahomet's*, were As and Widgeon,
To whom our Knight by fast Instinct
Of Wit and Temper was so linkt,
As if Hypocrisie and Non-sence
Had got th'Advowson of his Conscience.

Thus was he gifted and accouter'd,
We mean on th'inside, not the outward :
That next of all we shall discuss ;
Then listen, Sirs, it follows, thus.

His tawny *Beard* was th'equal Grace
Of his Wisdom and his Face ;
Cut and Dye so like a Tile,
A sudden View it would beguile :
The upper part thereof was Whey,
The nether Orange mixt with Grey.

This hairy Meteor did denounce
The Fall of Sceptres and of Crowns ;
With grizly Type did represent
Declining Age of Government ;
And tell with Hieroglyphick Spade,
Its own Grave and the State's were made.
Like *Sampson's* Heart-breakers, it grew
In time to make a Nation rue ;
Though it contributed its own Fall,
To wait upon the publick Downfall.
It was Canonick, and did grow
In holy Orders by strict Vow ;
Of Rule as fullen and severe,
As that of rigid *Cordeliere* :
'Twas bound to suffer Persecution
And Martyrdom with Resolution ;
T' oppose it self against the Hate
And Vengeance of th' incensed State :

In whose defiance it was worn,
Still ready to be pull'd and torn,
With red-hot Irons to be tortur'd,
Revi'd, and spit upon, and Martyr'd.
Maugre all which, 'twas to stand fast,
As long as Monarchy should last.
But when the State should hap to reel,
'Twas to submit to fatal Steel,
And fall, as it was consecrate
A Sacrifice to fall of State;
Whose Thred of Life the fatal Sisters
Did twist together with its Whiskers,
And twine so close, that time should never,
In Life or Death, their Fortunes sever;
But with his rusty Sickle mow
Both down together at a Blow.

So learned *Taliacotius* from
The brawny part of Porter's Bum,
Cut supplemental Noses, which
Would last as long as Parent Breech :
But when the Date of *Nock* was out,
Off dropt the Sympathetick Snout.

His *Back*, or rather Burthen, show'd
As if it stoop'd with its own Load.
For as *Æneas* bore his Sire
Upon his Shoulders through the Fire :
Our Knight did bear no less a Pack
Of his own Buttocks on his Back :
Which now had almost got the Upper-
Hand of his Head, for want of Crupper.
To poize this equally, he bore
A *Paunch* of the same Bulk before :

Which

Which still he had a special Care
To keep well cramm'd with thrifty Fare;
As White-pot, Butter-milk, and Curds,
Such as a Countrey-house affords;
With other Victual, which anon
We further shall dilate upon,
When of his Hofe we come to treat,
The Cup-board where he kept his Meat,

His *Doublet* was of sturdy Buff,
And though not Sword, yet Cudgel-proof;
Whereby 'twas fitter for his use,
That fear'd no Blows but such as bruise.

His *Breeches* were of rugged Woollen,
And had been at the Siege of *Bullen*;
To old King *Harry* so well known,
Some Writers held they were his own.

Through they were lin'd with many a piece
Of Ammunition-Bread and Cheese,
And fat Black-puddings, proper Food
For Warriors that delight in Blood.
For, as we said, He always chose
To carry Vittle in his Hose,
That often tempted Rats, and Mice,
The Ammunition to surprize :
And when he put a Hand but in
The one or th'other Magazine,
They stoutly in defence on't stood,
And from the wounded Foe drew Blood,
And till th' were storm'd, and beaten out,
Ne'r left the Fortify'd Redoubt ;
And though, Knights Errant, as some think,
Of old did neither eat nor drink,
Because when thorough Desarts vast
And Regions desolate they past,

Where

Where Belly-Timber above Ground
Or under was not to be found,
Unless they graz'd, there's not one word
Of their Provision on Record:
Which made some confidently write,
They had no Stomachs, but to fight.
'Tis false: for *Arthur* wore in Hall
Round Table like a Farthingal,
On which, with Shirt pull'd out behind,
And eke before his good Knights din'd.
Though 'twas no Table some suppose,
But a huge Pair of round Trunk-Hose;
In which he carry' as much Meat
As he and all his Knights could eat,
When laying by their Swords and Truncheons,
They took their Breakfasts or their Nuncheons.
But let that pass at present, lest
We should forget where we digress;

As Learned Authors use, to whom
We leave it, and to th' purpose come.
His puissant *Sword* unto his side
Ne'er his undaunted Heart was ty'd,
With Basket-hilt, *that would hold Broth,
And serve for Fight and Dinner both.
In it he melted Lead for Bullets,
To shoot at Foes, and sometimes Pullets,
To whom he bore so fell a Grutch,
He ne'er gave Quarter t' any such.
The trenchant Blade, *Toledo* trusty,
For want of Fighting was grown rusty,
And ate into it self, for lack
Of some Body to hew and hack.
The peaceful *Scabbard* where it dwelt,
The Rancor of its Edge had felt:
For of the lower End two Handful;
It had devoured, 'twas so Manful;

And

And so much scorn'd to lurk in Case,
As if it durst not shew its Face.
In many desperate Attempts,
Of Wars, of Exigents, Contempts,
It had appear'd with Courage bolder
Than Sergeant *Bum*, invading Shoulder.
Oft had it ta'en possession,
And Pris'ners too, or made them run.

This Sword a *Digger* had his Page,
That was but little for his Age :
And therefore waited on him so,
As Dwarfs upon Knights Errant do.
It was a serviceable Dudgeon,
Either for fighting or for drudging,
When it had stabb'd, or broke a Head,
It would scrape Trenchers, or chip Bread,

Toast

Toast Cheefe or Bacon, though it were
To bait a Mouse-trap, 'twould not care.
'Twould make clean Shoes, and in the Earth
Set Leeks and Onions, and 'so forth.
It had been Prentice to a Brewer,
Where this and more it did endure.
But left the Trade, as many more
Have lately done on the same Score.

In th' Holsters, at his Saddle-bow,
Two aged Pistols he did stow,
Among the surplus of such Meat
As in his Hose he could not get.
They were upon hard Duty still,
And every night stood Centinel,
To guard the Magazine i' th' Hose
From two-legg'd and from four-legg'd Foes.

Thus

Thus clad and fortify'd, Sir Knight
From peaceful home set forth to fight.
But first with nimble, active Force
He got on th'outside of his *Horse*.
For having but one Stirrup ty'd
T'his Saddle on the further side,
It was so short, h' had much ado
To reach it with his desperate Toe.
But after many strains and heaves,
He got up to his Saddle Eaves.
From whence he vaulted into th' Seat
With so much Vigour, Strength, and Heat,
That he had almost tumbled over
With his own Weight, but did recover,
By laying hold on Tayl and Mayn,
Which oft he us'd instead of Reyn.

But

But now we talk of mounting Steed,
Before we further do proceed,
It doth behove us to say something,
Of that which bore our valiant *Bumkin*.
The Beast was sturdy, large, and tall,
With Mouth of Meal and Eyes of Wall :
I would say Eye, for h' had but one,
As most agree, though some say none.
He was well stay'd, and in his Gate
Preserv'd a Grave, Majestick State.
At Spur or Switch no more he skipt,
Or mended Pace, than *Spaniard* whipt :
And yet so fiery he would bound,
As if he griev'd to touch the Ground :
That *Cæsar's* Horse, who, as Fame goes,
Had Corns upon his Feet and Toes,
Was not by half so tender-hoofst,
Nor trod upon the Ground so soft.

And

And as that Beast would kneel and stoop,
(Some write) to take his Rider up:
So *Hudibras* his ('tis well known)
Would often do, to set him down.
We shall not need to say what lack
Of Leather was upon his Back:
For that was hidden under Pad,
And Breech of Knight gall'd full as bad.
His strutting Ribs on both sides show'd
Like Furrows he himself had plow'd:
For underneath the Skirt of Pannel,
'Twixt every two there was a Channel.
His dragling Tayl hung in the Dirt,
Which on his Rider he would flurt,
Still as his tender Side he prickt,
With arm'd Heel, or with unarm'd, kickt:
For *Hudibras* wore but one Spur,
As wisely knowing, could he stir

To active trot one side of's Horse,
The other would not hang an Arse.

A *Squire* he had, whose Name was *Ralph*;
That in th'Adventure went his half.
(Though Writers, for more stately Tone,
Do call him *Ralpho*, 'tis all one:
And when we can with Meeter safe,
We'll call him so, if not, plain *Raph*,
For Rhyme the Rudder is of Verses,
With which, like Ships, they steer their Courses.)
An equal stock of Wit and Valour
He had layd in, by Birth a Taylor.
The mighty *Tyrian* Queen that gain'd
With subtle Shreds a Tract of Land,
Did leave it with a Castle fair
To his great Ancestor, her Heir:

From

From him descended cross-legg'd Knights,
Fam'd for their Faith and Warlike Fights
Against the bloody Caniball,
Whom they destroy'd both great and small.
This sturdy Squire that had as well
As the bold *Trojan* Knight, seen Hell,
Not with a counterfeited Pass
Of Golden Bough, but true Gold-Lace:
His *Knowledge* was not far behind
The Knight's, but of another kind,
And he another way came by't,
Some call it *Gifts*, and some *New Light*;
A liberal Art, that costs no Pains
Of Study, Industry, or Brains.
His Wits were sent him for a Token,
But in the Carriage crackt and broken.
Like Commendation Nine-pence, crookt
With to and from my Love, it lookt,

He

He ne'er consider'd it, as loth
To look a Gift-Horse in the mouth ;
And very wisely would lay forth
No more upon it than 'twas worth.
But as he got it freely, so
He spent it frank and freely too.
For Saints themselves will sometimes be
Of Gifts that cost them nothing, free.
By means of this, with *Hem* and *Cough*,
Prolongers to enlightned Snuff,
He could deep Mysteries unriddle,
As easily as thread a Needle ;
For as of Vagabonds we say,
That they are ne'er beside their Way :
What-e'er men speak by this *New Light*,
Still they are sure to be i' th' right.
'Tis a *dark-Lanthorn* of the Spirit,
Which none see by but those that bear it.

A Light that falls down from on high,
 For Spiritual Trades to cozen by;
 An *Ignis Fatuus* that bewitches,
 And leads Men into Pools and Ditches,
 To make them *dip* themselves, and found
 For Christendom in dirty Pond;
 To dive, like Wild-fowl, for Salvation,
 And fish to catch Regeneration.
 This Light inspires, and plays upon
 The Nose of Saint, like Bag-pipe Drone,
 And speaks through hollow empty Soul,
 As through a Trunk, or whisp'ring Hole,
 Such Language as no mortal Ear
 But Spiritual Eaves-droppers can hear,
 So *Phæbus* or some Friendly Muse
 Into small Poets Song infuse;
 Which they at second-hand seherse
 Through Reed or Bag-pipe, Verse for Verse.

Thus *Ralph* became infallible,
As three or four-legg'd Oracle,
The ancient Cup, or modern Chair;
Spoke Truth point-blank, though unaware:

For Mystick Learning, wondrous able
In Magick *Talisman*, and *Cabal*,
Whose Primitive Tradition reaches
As far as *Adam's* first green Breeches:
Deep-sighted in intelligences,
Idea's, Atomes, Influences;
And much of *Terra Incognita*,
Th'Intelligible World could say;
A deep occult Philosopher,
As learn'd as the *Wild Irish* are,
Or Sir *Agrippa*, for profound
And solid Lying much renown'd:

He *Anthroposophus*, and *Floud*,
And *Jacob Behmen* understood ;
Knew many an Amulet and Charm,
That would do neither good nor harm :
In *Rosy-Crucian* Lore as Learned,
As he that *Verè adeptus* earned.
He understood the Speech of Birds
As well as they themselves do Words :
Could tell what subtlest *Parrots* mean,
That speak and think contrary clean ;
What *Member* 'tis of whom they talk
When they cry *Rope*, and *Walk*, *Knave*, *Walk*;
He'd extract Numbers out of Matter,
And keep them in a Glass, like Water,
Of Sov'raign Pow'r to make Men wise ;
For dropt in blear, thick-sighted Eyes,
They'd make them see in darkest Night,
Like Owls, though pur-blind in the Light.

By help of these (as he profess)
He had *First Matter* seen undrest :
He took her naked all alone,
Before one *Rag* of *Form* was on.
The *Chaos* too he had descry'd,
And seen quite through, or else he ly'd :
Not that of Past-board, which Men shew
For Groats at Fair of *Barthol'mew* ;
But its great Grandfire, first o' th' Name,
Whence that and *Reformation* came :
Both Cousin-Germans, and right able
T' inveigle and draw in the Rabble.
But *Reformation* was, some say,
O' th' younger House to *Puppet-play*.
He could foretel whatl'ever was
By consequence to come to pass.
As Death of Great Men, Alterations,
Diseases, Battels, Inundations.

All this without th'Eclipse of Sun,
Or dreadful Comet, he hath done
By inward Light, a way as good,
And easie to be understood.

But with more lucky hit than those
That use to make the Stars depose,
Like Knights o'th' Post, and falsly charge
Upon themselves what others forge:
As if they were consenting to
All mischief in the World Men do:
Or, like the Dev'l, did tempt and sway 'em
To Rogueries, and then betray 'em.
They'll search a Planet's House, to know
Who broke and robb'd a House below:
Examine *Venus*, and the *Moon*
Who stole a Thimble or a Spoon:
And though they nothing will confess,
Yet by their very Looks can guess,

And tell what guilty Aspect bodes,
Who stole, and who receiv'd the Goods.
They'll question *Mars*, and by his look
Detect who 'twas that nimm'd a Cloke :
Make *Mercury* confess, and peach
Those Thieves which he himself did teach.
They'll find i' th' *Physiognomies*
O' th' Planets, all Mens Destinies.
Like him that took the Doctor's Bill,
And swallow'd it instead o' th' Pill.
Cast the *Nativity* o' th' Question,
And from Positions to be quest on,
As sure as if they knew the Moment
Of Natives Birth, tell what will come on't.
They'll feel the Pulses of the Stars,
To find out Agues, Coughs, Catarrhs ;
And tell what *Crisis* does Divine
The Rot in Sheep, or Mange in Swine ;

In Men what gives or cures the Itch,
What make them Cuckolds, poor or rich :
What gains or loses, hangs or saves ;
What makes Men great, what Fools or Knaves;
But not what Wise, for only of those
The Stars (they say) cannot dispose,
No more than can the Astrologians.
There they say right, and like true *Trojans*.
This *Ralpho* knew, and therefore took
The other Course, of which we spoke.

Thus was th'Accomplish'd Squire endu'd
With Gifts and Knowledge, per'lous shrewd.
Never did trusty Squire with Knight,
Or Knight with Squire jump more right.
Their Arms and Equipage did fit,
As well as Vertues, Parts, and Wit.

Their Valours too were of a Rate,
And out they sally'd at the Gate.
Few Miles on Horseback had they jogged,
But Fortune unto them turn'd dogged.
For they a sad Adventure met,
Of which we now prepare to Treat;
But e'er we venture to unfold
Atchievements so resolv'd and bold,
We should, as learned Poets use,
Invoke th' Assistance of some *Muse*;
However Criticks count it fillier
Than Juglers talking t' a Familiar.
We think 'tis no great Matter which,
They're all alike, yet we shall pitch
On one that fits our purpose most,
Whom therefore thus do we accost,

• Thou

Thou that with Ale or viler Liquors,
 Didst inspire *Withers*, *Pryn*, and *Vickers*,
 And force them, though it were in spight
 Of Nature, and their Stars, to write;
 Who, as we find in fullen Writs,
 And cross-grain'd Works of modern Wits,
 With Vanity, Opinion, Want,
 The Wonder of the Ignorant,
 The Praises of the Author, penn'd
 By himself, or Wit-ensuring Friend,
 The Itch of Picture in the Front,
 With Bays, and wicked Rhyme upon't,
 All that is left o'th' forked Hill
 To make Men scribble without Skill,
 Canst make a Poet spight of Fate,
 And teach all People to translate;
 Though out of Languages in which
 They understand no Part of Speech:

Assist me but this once, I'mpleore,
And I shall trouble thee no more.

In Western Clime there is a Town
To those that dwell therein well known;
Therefore there needs no more be said here,
We unto them refer our Reader:
For brevity is very good,
When w' are, or are not understood.
To this Town People did repair
On Days of Market, or of Fair,
And to crack'd Fiddle, and hoarse Tabor,
In Merriment did drudge and labor:
But now a Sport more formidable
Had rak'd together Village Rabble.
'Twas an old Way of Recreating,
Which learned Butchers call *Bear-Baiting*:

A bold advent'rous Exercife,
With ancient *Hero's* in high Prize;
For Authors do affirm it came
From *Isthmian* or *Nemean* Game.
Others derive it from the *Bear*
That's fixt in Northern Hemisphere,
And round about the Pole does make
A Circle like a Bear at Stake,
That at the Chain's End wheels about,
And over-turns the Rabble-Rout.
For after Solemn Proclamation
In the Bear's Name (as is the Fashion,
According to the Law of Arms,
To keep Men from inglorious Harms)
That none presume to come so near
As forty Foot of Stake of Bear;
If any yet be so fool-hardy,
T'expose themselves to vain-Jeopardy;

If

If they come wounded off and lame,
No Honour's got by such a Maim.
Although the Bear gain much, b'ing bound
In Honour to make good his Ground.
When he's engag'd, and take no notice,
If any press upon you, who 'tis,
But let them know at their own Cost
That he intends to keep his Post.
This to prevent, and other Harms,
Which always wait on Feats of Arms,
(For in the Hurry of a Fray
'Tis hard to keep out of Harm's way)
Thither the *Knight* his course did steer,
To keep the Peace 'twixt *Dog* and *Bear*;
As he believ'd h' was bound to doe
In Conscience and Commission too.

And therefore thus bespoke the Squire ;
We that are wisely mounted higher
Than Constables, in Curule Wit,
When on Tribunal Bench we sit,
Like Speculators should foresee,
From *Pharos* of Authority,
Portended Mischiefs farther then
Low Proletarian Tithing men.
And therefore being inform'd by Brute,
That *Dog* and *Bear* are to dispute ;
For so of late Men fighting name,
Because they often prove the same ;
(For where the first does hap to be,
The last does *coincidere*)
Quantum in nobis, have thought good,
To save th' Expende of Christian Blood,

And

And try if we by Mediation
Of Treaty and Accommodation
Can end the Quarrel, and compose
The bloody Duel, without Blows.
Are not our Liberties, our Lives,
The Laws, Religion, and our Wives
Enough at once to lye at stake,
For *Cov'nant* and the *Cause's* Sake;
But in that Quarrel *Dogs* and *Bears*,
As well as we must venture theirs?
This Feud by *Jesuits* invented,
By *evil Counsel* is fomented,
There is a *Machiavilian* Plot,
(Though ev'ry *Nare olfact* it not)
A deep Design in't to divide
The well-affected that confide,
By setting Brother against Brother,
To claw and curry one another.

Have

Have we not Enemies *plus satis*,
That Cane & Angue *pejus* hate us?
And shall we turn our Fangs and Claws
Upon our own selves without Cause?
That some occult Design doth ly
In bloody *Cynaromachy*,
Is plain enough to him that knows
How Saints lead Brothers by the Nose.
I wish my self a Pseudo-Prophet,
But sure some Mischief will come of it:
Unless by Providential Wit,
Or Force, we averruncate it.
For what Design, what Interest
Can Beast have to encounter Beast?
They fight for no espoused Cause,
Frail Priviledge, Fundamental Laws;
Nor for a thorough Reformation,
Nor Covenant, nor Protestation;

Nor

Nor *Liberty of Consciences*,
Nor Lords and Commons *Ordinances*;
Nor for the *Church*, nor for *Church-Lands*,
To get them in their own no Hands;
Nor *evil Confellours* to bring
To Justice that seduce the King;
Nor for the Worship of us Men,
Though we have done as much for them.
Th'*Ægyptians* worshipp'd *Dogs* and, for
Their Faith made fierce and zealous War.
Others ador'd a *Rat*, and some
For that Church suffer'd Martyrdome.
The *Indians* fought for the Truth
Of th' *Elephant*, and *Monkey's* Tooth;
And many, to defend that Faith,
Fought it out *mordicus* to Death.
But no Beast ever was so slight,
For Man, as for his God to fight.

They

They have more Wit, alas! and know
 Themselves and us better than so
 But we, we only do infuse
 The Rage in them like *Boute-feux*:
 'Tis our Example that instills
 In them th'Infection of our Ills:
 For as some late Philosophers
 Have well observ'd, Beasts that converse
 With Man, take after him, as Hogs
 Get Pigs all th' Year, and Bitches Dogs.
 Just so, by our Example, Cattel
 Learn to give one another Battel.
 We read, in *Nero's* time, the Heathen,
 When they destroy'd the *Christian Brethren*,
 They sow'd them in the Skins of Bears,
 And then set Dogs about their Ears:
 From whence, no doubt, th'Invention came
 Of this lewd Antichristian Game.

To this, quoth *Ralpho*, Verily,
The Point seems very plain to be.
It is an Antichristian Game,
Unlawful both in Thing and Name.
First for the *Name*, the word *Bear-baiting*
Is carnal, and of Man's creating:
For certainly there's no such Word
In all the *Scripture* on Record.
Therefore unlawful, and a Sin;
And so is (secondly) the *Thing*.
A vile *Assembly* 'tis, that can
No more be prov'd by *Scripture* than
Provincial, Claſſick, National;
Mere Humane Creature-Cobwebs all.
Thirdly, It is Idolatrous.
For when Men run a-whoring thus
With their Inventions, whatſoe'er
The thing be, whether *Dog* or *Bear*,

It is Idolatrous and *Pagan*,
No less than worshipping of *Dagon*.

Quoth *Hudibras*, I smell a *Rat*;
Ralpho, thou dost prevaricate.

For though the *Thefts* which thou lay'st
Be true *ad amissim* as thou say'st,

(For that *Bear-baiting* should appear
Jure Divino lawfuller

Than *Synods* are, thou dost deny,
Totidem verbis, so do I)

Yet there's a Fallacy in this,

For if by sly *Homocopia*,

Thou would'st *Sophistically* imply

Both are unlawful, I deny.

And I (quoth *Ralpho*) do not doubt

But *Bear-baiting* may be made out

50 CANTO I.

In Gospel-times, as lawful as is
Provincial or *Parochial Classis* :
 And that both are so near of Kin,
 And like in all as well as Sin,
 That put them in a Bag and shake 'em,
 Your self o'th' sudden would mistake 'em,
 And not know which is which, unless
 You measure by their Wickedness :
 For 'tis not hard t' imagine whether
 O' th' two is worst, though I name neither.

Quoth *Hudibras*, Thou offer'st much,
 But art not able to keep touch.
Mira de lente, as 'tis i'th' Adage,
Id est, to make a Leek a Cabbage.
 Thou canst at best but overstrain
 A Paradox and th' own hot Brain,

For

For what can *Synods* have at all
With *Bears* that's Analogical?
Or what relation has debating
Of Church-Affairs with *Bear-baiting*?
A just Comparison still is,
Of things *ejusdem generis*.
And then what *Genus* rightly doth
Include and comprehend them both?
If *Animal*, both of us may
As justly pass for *Bears* as they.
For we are Animals no less,
Although of different *Specieses*.
But, *Ralpho*, this is no fit Place,
Nor Time to argue out the Case:
For now the Field is not far off,
Where we must give the World a Proof
Of Deeds, not Words, and such as sute
Another manner of Dispute.

A Controversy that affords
 Actions for Arguments, not Words;
 Which we must manage at a Rate
 Of Prowess and Conduct adequate
 To what our Place and Fame doth promise,
 And all the godly expect from us,
 Nor shall they be deceiv'd, unless
 W' are slurr'd and outed by Success;
 Success, the mark no mortal Wit,
 Or surest hand can always hit:
 For whatsoe'er we perpetrate,
 We do but row, w' are steer'd by Fate,
 Which in Success oft dis-inherits,
 For spurious Causes, noblest Merits.
 Great Actions are not always true Sons
 Of great and mighty Resolutions:
 Nor do the bold'st Attempts bring forth
 Events still equal to their Worth;

But sometimes fail, and in their stead
Fortune and Cowardise succeed.
Yet we have no great Cause to doubt
Our Actions still have born us out,
Which though th' are known to be so ample,
We need no Copy from Example,
We're not the only Person durst
Attempt this Province, nor the first.
In Northern Clime a Val'rous Knight
Did whilom kill his *Bear* in Fight,
And wound a Fidler: we have both
Of these the Objects of our Wroth,
And equal Fame and Glory from
Th' Attempt of Victory to come.
'Tis sung, There is a Valiant *Mamaluke*
In foreign Land, yclep'd.....
To whom we have been oft compar'd
For Person, Parts, Address, and Beard;

Both equally reputed stout,
And in the same Cause both have fought.
He oft in such Attempts as these
Came off with Glory and Success.
Nor will we fail in th'Execution,
For want of equal Resolution.
Honour is, like a Widow, won
With brisk Attempt and putting on;
With entring manfully, and urging;
Not slow Approaches, like a Virgin.

This said, as once the *Phrygian* Knight,
So ours with rusty Steel did smite
His *Trojan* Horse, and just as much
He mended Pace upon the Touch;
But from his empty Stomach groan'd
Just as that hollow Beast did sound,

And angry answer'd from behind,
 With brandish'd Tail and blast of Wind,
 So have I seen with armed Heel,
 A Wight bestride a *Common-weal*;
 While still the more he kick'd and spurr'd,
 The less the sullen Jade has stirr'd;

CANTO II.

The Here was an ancient sage Philosopher,
 That had read Aristotle right over,
 And wore the World, as he could prove,
 Was made of Fighting and of Love;

The ARGUMENT of the
SECOND CANTO.

*The Catalogue and Character
Of th' Enemies best Men of War;
Whom, in a bold Harangue, the Knight
Defies, and challenges to fight:
He encounters Talgol, routs the Bear,
And takes the Fidler Prisoner;
Conveys him to enchanted Castle,
There shuts him fast in Wooden Bastile.*

CANTO II.

THere was an ancient sage *Philosopher*,
That had read *Alexander Ross* over,
And swore the World, as he could prove,
Was made of *Fighting* and of *Love*:
Just so *Romances* are, for what else
Is in them all, but *Love* and *Battels*?

O' th' first of these w^e have no great Matter
To treat of, but a World o' th' latter:
In which to do the injur'd Right,
We mean in what concerns just fight.
Certes our Authors are to blame,
For to make some well-sounding Name,
A Pattern fit for modern Knights,
To copy out in Frays and Fights,
(Like those that a whole street do raze,
To build a Palace in the Place.)
They never care how many others
They kill without regard of Mothers,
Or Wives, or Children, so they can
Make up some fierce dead-doing Man,
Compos'd of many Ingredient Valors
Just like the Manhood of nine Taylors.
So a wild Tartar when he spies
A Man that's handsome, valiant, wise,

If he can kill him, thinks to inherit
 His Wit, his Beauty, and his Spirit :
 As if just so much he enjoy'd
 As in another is destroy'd.
 For when a Giant's slain in Fight,
 And mow'd o'orthwart, or cleft downright,
 It is a heavy Case, no doubt
 A Man should have his Brains beat out,
 Because he's tall, and has large Bones;
 As Men kill Beavers for their Stones.
 But as for our Part, we shall tell
 The naked Truth of what befell;
 And as an equal Friend to both
 The Knight and Bear, but more to Troth,
 With neither Faction shall take part,
 But give to each his due Desart:
 And never coyn a formal Lye on'r,
 To make the Knight o'ercome the Giant.

This b'ing profest, we hope's enough,
And now go on where we left off.

They rode, but Authors having not
Determin'd whether Pace or Trot,
(That is to say, whether *Tollutation*,
As they do term't, or *Succussation*.)

We leave it, and go on, as now
Suppose they did, no matter how.

Yet some from subtle Hints have got
Mysterious Light, it was a Trot.

But let that pass: They now begun
To spur their living Engines on.

For as whipp'd Tops and bandy'd Balls,
The learned hold are Animals:

So Horses they affirm to be

Mere Engines made by Geometry,

And

And were invented first from Engines,
As *Indian Britans* were from *Penguins*,
So let them be, and as I was saying,
They their live Engines ply'd, not staying
Until they reach'd the fatal Champain,
Which the Enemy did then incamp on,
The dire *Pharſalian Plain*, where Battel
Was to be wag'd 'twixt puſſant Cattell,
And fierce Auxiliary Men,
That came to aid their Brethren:
Who now began to take the Field
As from his Steed the Knight beheld:
For as our modern Wits behold,
Mounted a Pick-back on the Old,
Much further off, much further he
Rais'd on his aged Beast could ſee:
Yet not ſufficient to deſcry
All Poſtures of the Enemy.

And

And therefore orders the bold Squire
T' advance, and view their Body nigher,
That when their Motions he had known,
He might know how to fit his own.
Mean while he stopp'd his willing Speed,
To fit himself for Martial Deed:
Both kinds of Metal he prepar'd,
Either to give Blows, or to ward,
Courage within, and Steel without,
To give, or to receive a Rout.
His Death-charg'd Pistols he did fit well
Drawn out from Life-preserving Vittel.
These being prim'd, with Force he labour'd
To free's Sword from retentive Scabbard:
And after many a painful Pluck,
He clear'd at length the rugged Tuck.
Then shook himself to see that Prowess
In Scabbard of his Arms fate loose;

And

And rais'd upon his desperate Foot,
On Stirrup side he gaz'd about,
Portending Bloud, like Blazing Star,
The Beacon of approaching War.
The Squire advanc'd with greater Speed
Than could b' expected, from his Steed;
But far more in returning made,
For now the Foe he had survey'd,
Rang'd, as to him they did appear,
With *Van, main Battel, Wings and Rear.*

In th' Head of all this Warlike Rabble
Crowdero march'd, expert and able:
Instead of Trumpet and of Drum,
That makes the Warrior's Stomach come,
Whose Noise whets Valour sharp like Beer
By thunder-turn'd to Vineger.

(For if a Trumpet sound or Drum beat,
Who has not a Month's Mind to combat?
A squeaking Engine he apply'd
Unto his Neck, on North-East side,
Just where the Hangman does dispose
To special Friends the fatal Noose:
For 'tis great Grace when Statesmen straight
Dispatch a Friend, let others wait.
His warped *Ear* hung o'er the Strings,
Which was but *Souce* to *Chitterlings*:
For Guts, some write, e'er they are sodden,
Are fit for Musick, or for Pudden:
From whence Men borrow ev'ry kind
Of Minstrelsy, by String or Wind.
His grizly *Beard* was long and thick,
With which he strung his Fiddle-stick:
For he to Horse-Tayl scorn'd to owe,
For what on his own Chin did grow.

Chiron, the four-legg'd Bard, had both
A Beard and Tail of his own Growth ;
And yet by Authors 'tis averr'd,
He made use only of his Beard.
In *Staffordshire* where Vertuous Worth
Does raise the Minstrelsy, not Birth ;
Where Bulls do chuse the boldest King
And Ruler, o'er the Men of String ;
(As once in *Persia*, 'tis said,
Kings were proclaim'd by a Horse that neigh'd)
He bravely vent'ring at a Crown,
By Chance of War was beaten down,
And wounded fore : his *Leg* then broke,
Had got a Deputy of Oke :
For when a Shin in Fight is cropt,
The Knee with one of Timber's propt ;
Esteem'd more Honourable than the other,
And takes Place, though the younger Brother.

Next march'd brave *Orsin*, famous for
Wife Conduct, and Success in War :
A skilful Leader, stout, severe,
Now Marshal to the Champion Bear.
With Truncheon tipp'd with Iron-Head,
The Warrior to the Lists he led ;
With solemn March, and stately Pace,
But far more grave and solemn Face :
Grave as the Emperor of *Pegu*,
Or *Spanish* Potentate *Don Diego*.
This Leader was of Knowledge great,
Either for Charge, or for Retreat.
Knew when t'ingage his *Bear* Pel-mell,
And when to bring him off as well.
So Lawyers, left the *Bear* Defendant,
And Plaintiff *Dog* should make an end on't,

Do stave and tail with *Writs of Error*,
Reverse of *Judgment*, and *Demurrer*,
To let them breathe awhile, and then
Cry whoop, and set them on agen.
As *Romulus* a Wolf did rear,
So he was dry-nurs'd by a Bear,
That fed him with the purchas'd Prey
Of many a fierce and bloudy Fray;
Bred up, where Discipline most rare is,
In Military Garden-*Paris*.
For Souldiers heretofore did grow
In Gardens, just as Weeds do now;
Until some splay-foot Politicians
T' *Apollo* offer'd up Petitions,
For licensing a new Invention
Th'ad found out, of an Antique Engine,
To root out all the Weeds that grow
In publick Garden at a Blow,

And

And leave th' Herbs standing. Quoth Sir *Sun*,
 My Friends, that is not to be done.
 Not done? quoth *Statesmen*; yes, an't please ye,
 When 'tis once known you'll say 'tis easy.
 Why then let's know it, quoth *Apollo*.
 We'll beat a Drum, and they'll all follow.
 A Drum (quoth *Phæbus*) troth that's true,
 A pretty Invention quaint and new.
 But though of Voice and Instrument
 We are ('tis true) chief President;
 We such loud Musick do not profess,
 The Devil's Master of that Office,
 Where it must pass, if't be a Drum,
 He'll sign it with *Cler. Parl. Dom. Com.*
 To him apply your selves, and he
 Will soon dispatch you for his Fee.
 They did so, but it prov'd so ill,
 Th' had better have let them grow there still.

But to resume what we discoursing
Were on before, that is, stout *Orsin* :
That which so oft by sundry Writers
Has been apply'd t'almost all Fighters,
More justly may b' ascrib'd to this,
Than any other Warrior, (*viz.*)
None ever acted both Parts bolder,
Both of a Chieftain and a Soldier.
He was of great Descent, and high,
For Splendour and Antiquity,
And from Cœlestial Origine
Deriv'd himself in a right Line.
Not as the ancient *Hero's* did,
Who, that their base Births might be hid,
(Knowing they were of doubtful Gender,
And that they came in at a Windore)
Made *Jupiter* himself, and others
O'th' Gods, Gallants to their own Mothers,

To get on them a Race of Champions,
Of which old *Homer* first made *Lampoons*)
Arctophylax in Northern Sphere
Was his undoubted Ancestor ;
From him his Great Fore-fathers came,
And in all Ages bore his Name.
Learned he was in Med'c'nal Lore,
For by his Side a Pouch he wore
Replete with strange Hermetick Powder,
That wounds 6 Miles point-blank would solder
By skilful *Chymist* with great Cost
Extracted from a Rotten Post ;
But of a Heav'nlier Influence
Than that which Mountebanks dispense ;
Though by *Promethean* Fire made,
As they do quack that drive that Trade.
For as when Slovens do amiss
At others Doors by Stool or Piss,

The Learned write, a Red-hot Spit,
 B'ing prudently apply'd to it,
 Will convey mischief from the Dung
 Unto the part that did the wrong:
 So this did healing, and as sure
 As that did mischief, this would cure.

Thus vertuous *Orsin* was endu'd,
 With Learning, Conduct, Fortitude,
 Incomparable: and as the Prince
 Of Poets, *Homer*, sung long since,
 A skilful Leech is better far
 Than half a hundred Men of War;
 So he appear'd, and by his skill,
 No less than Dint of Sword could kill,

The Gallant *Bruin* marcht next him,
 With Visage formidably grim,

And rugged as a *Saracen*,
Or *Turk* of *Mahomet's* own Kin;
Clad in a Mantle *della Guer*
Of rough impenetrable Fur;
And in his Nose, like *Indian King*,
He wore for Ornament a Ring;
About his Neck a three-fold Gorget,
As tough as trebled leathern Target;
Armed, as *Heralds cant*, and *langued*,
Or, as the *Vulgar say*, *sharp fanged*.
For as the Teeth in Beasts of Prey
Are Swords, with which they fight in Fray;
So Swords in Men of War, are Teeth,
Which they do eat their Vittle with.
He was by Birth, some Authors write,
A *Russian*, some a *Muscovite*,
And'mong the *Cossacks* had been bred,
Of whom we in *Diurnals* read,

That

That serve to fill up Pages here,
As with their Bodies Ditches there.
Scrimansky was his Cousin-German,
With whom he serv'd, and fed on Vermin :
And when these fail'd he'd suck his Claws,
And quarter himself upon his Paws.
And though his Countrey-men, the *Huns*,
Did use to stew between their *Bums*,
And their warm Horses Backs, their Meat
And ev'ry Man his Saddle eat :
He was not half so nice as they,
But eat it raw when't came in's Way.
He had trac'd Countries far and near,
More than *Le Blanc* the Traveller ;
Who writes, He Spous'd in *India*,
Of Noble House, a Lady gay,
And got on her a Race of Worthies
As stout as any upon Earth is.

Full many a Fight for him between
Talgol and *Orsin* oft had been ;
Each striving to deserve the Crown
Of a fav'd Citizen : the one
To guard his *Bear*, the other fought
To aid his *Dog* ; both made more stout
By sev'ral Spurs of Neighbourhood,
Church-fellow-membership, and Blood ;
But *Talgol*, mortal Foe to Cows,
Never got ought of him but Blows ;
Blows hard and heavy, such as he
Had lent, repay'd with Usury.

Yet *Talgol* was of Courage stout,
And vanquish'd oftner than he fought :
Inur'd to labour, sweat, and toyl,
And, like a Champion, shone with Oyl.

Right

Right many a Widow his keen Blade,
And many a Fatherless, had made.
He many a *Bore* and huge *Dun Cow*
Did, like another *Guy*, o'erthrow.
But *Guy* with him in Fight compar'd,
Had like the *Bore* or *Dun Cow* far'd.
With greater Troops of Sheep h' had fought
Than *Ajax*, or bold *Don Quixot*:
And many a Serpent of fell Kind,
With Wings before and Stings behind,
Subdu'd: as Poets say, long ago
Bold *Sir George*, *Saint George* did the *Dragon*.
Nor Engine, nor Device Polemick,
Disease, nor Doctour Epidemick,
Though stor'd with Deleterious Med'cines,
(Which whosoever took is Dead since)
E'er sent so vast a Colony
To both the under Worlds as he.

For he was of that noble Trade
That *Demi-Gods* and *Heroes* made;
Slaughter and knocking on the Head;
The Trade to which they all were bred;
And is, like others, glorious when
'Tis great and large, but base if mean.
The former rides in Triumph for it;
The latter in a two-wheel'd Chariot,
For daring to prophane a thing
So Sacred, with vile Bungling.

Next these the brave *Magnano* came,
Magnano great in Martial Fame.
Yet when with *Orsin* he wag'd Fight,
'Tis sung he got but little by't.
Yet he was fierce as Forest-Bore,
Whose Spoils upon his Back he wore,

As thick as *Ajax* seven-fold Shield,
Which o'er his Brazen Arms he held.
But Brass was feeble to resist
The Fury of his armed Fist;
Nor could the hardest Ir'n hold out
Against his Blows, but they would through't.

In *Magick* he was deeply read,
As he that made the *Brazen-Head*;
Profoundly skill'd in the Black Art,
As *Englisk Merlin* for his Heart;
But far more skilful in the Sphears
Than he was at the Sieve and Shears.
He could transform himself in Colour
As like the Devil as a Collier;
As like as Hypocrites in Show
Are to true Saints, or Crow to Crow.

Of Warlike Engines he was Author,
Devis'd for quick Dispatch of Slaughter :
The Cannon, Blunderbuss, and Saker,
He was th'Invenor of and Maker :
The Trumpet, and the Kettle-Drum
Did both from his Invention come.
He was the first that e'er did teach
To make, and how to stop a Breach.
A Lance he bore, with Iron Pike,
Th' one half would thrust, the other strike :
And when their Forces he had join'd,
He scorn'd to turn his Parts behind.

He Trulla lov'd, Trulla more bright
Than burnish'd Armour of her Knight :
A bold Virago stout and tall
As Joan of France, or English Mall.

Through

Through Perils both of Wind and Limb,
Through thick and thin she follow'd him,
In ev'ry Adventure h' undertook,
And never him or it forsook.
At Breach of Wall, or Hedge surprize,
She shar'd in, th' Hazard and the Prize :
At beating Quarters up, or Forage,
Behav'd her self with matchless Courage,
And laid about in Fight more busily,
Then th' *Amazonian* Dame, *Penthesile*.

And though some Criticks here cry Shame,
And say our Authors are to blame,
That spight of all Philosophers,
Who hold no Females stout, but Bears,
And heretofore did so abhor
Their Women should pretend to War,

signatT

They

They would not suffer the stout'st Dame
To swear by *Hercules* his Name,
Make feeble Ladies, in their Works,
To fight like *Termagants* and *Turks* ;
To lay their native Arms aside,
Their Modesty, and ride a-stride ;
To run a-Tilt at Men, and wield
Their naked Tools in open Field ;
As stout *Armida*, bold *Thalestris*,
And she that would have been the Mistress
Of *Gundibert*, but he had Grace,
And rather took a Countey Lais :
They say 'tis false, without all Sense,
But of pernicious Consequence
To Government, which they suppose
Can never be upheld in Prose :
Strip Nature naked to the Skin,
You'll find about her no such thing.

It may be so, yet what we tell
Of *Trulla*, that's improbable,
Shall be depos'd by those have seen't,
Or, what's as good, produc'd in Print:
And if they will not take our Word,
We'll prove it true upon Record.

The upright *Cerdon* next advanc't,
Of all his Race the Valiant'st;
Cerdon the Great, renown'd in Song,
Like *Herc'les*, for Repair of Wrong:
He rais'd the low, and fortify'd
The weak against the strongest Side.
Ill has he read, that never hit
On him in Muses deathless Writ.
He had a Weapon keen and fierce,
That through a Bull hide Shield would pierce.

And

And cut it in a thousand Pieces,
Though tougher than the Knight of *Greece* his;
With whom his black-thumb'd Ancestor
Was Comerade in the ten Years War:
For when the restless *Greeks* sate down
So many Years before *Troy* Town,
And were Renown'd, as *Homer* writes,
For well-soal'd Boots, no less than Fights;
They ow'd that Glory only to
His Ancestor, that made them so.
Fast Friend he was to *Reformation*,
Until 'twas worn quite out of Fashion.
Next Rectifier of *Wry Law*,
And would make three to cure one Flaw.
Learned he was, and could take Note,
Transcribe, Collect, Translate and Quote.
But *Preaching* was his chiefest Talent,
Or Argument, in which b'ing valiant,

He us'd to lay about and stickle,
Like Ram or Bull, at *Coventicle* :
For Disputants like *Rams* and *Bulls*,
Do fight with *Arms* that spring from *Skulls*.

Last *Colon* came, bold Man of War,
Destin'd to Blows by Fatal Star ;
Right expert in Command of Horse,
But cruel, and without Remorse.
That which of *Centaure* long ago
Was said, and has been wrested to
Some other Knights, was true of this,
He and his *Horse* were of a piece.
One Spirit did inform them both,
The self-same Vigour, Fury Wroth :
Yet he was much the rougher Part,
And always had a harder Heart ;

Although his Horse had been of those
That fed on Man's Flesh, as Fame goes.
Strange Food for Horse! and yet alas,
It may be true, for *Flesh is Grass*.
Sturdy he was, and no less able
Than *Hercules* to cleanse a Stable;
As great a Drover, and as great
A Critick too in Hog or Neat.
He ripp'd the Womb up of his Mother,
Dame *Tellus*, 'cause she wanted Fother,
And Provender wherewith to feed
Himself, and his less-cruel Steed.
It was a Question whether He
Or's Horse were of a Family
More worshipful: till Antiquaries
(After th'ad almost por'd out their Eyes)
Did very learnedly decide
The Business on the Horse's side,

'And prov'd not onely Horſe, but Cows,
Nay Pigs, were of the elder houſe:
For Beaſts, when man was but a piece
Of earth himſelf, did th' earth poſſeſs.

Theſe Worthies were the Chief that led
The Combatants, each in the head.
Of his Command, with Arms and Rage,
Ready and longing to engage.
The numerous Rabble was drawn out
Of ſeveral Countreys round about
From Villages remote, and Shires,
Of Eaſt and Weſtern Hemispheres:
From foreign Pariſhes and Regions,
Of different Manners, Speech, Religions,
Came Men and Maſtiſſs; ſome to fight
For Fame and Honour, ſome for fight.

And

And now the Field of Death, the Lifts,
 Were entred by Antagonists,
 And Bloud was ready to be broached;
 When *Hudibras* in haste approached,
 With Squire and Weapons to attack them:
 But first thus from his *Horse* bespake them.

What Rage, O Citizens, what Fury
 Doth you to these dire Actions hurry?
 What *Oeſtrum*, what Phrenetick Mood
 Makes you thus lavish of your Blood,
 While the proud *Vies* your Trophies boast,
 And unreveng'd walks-----Ghost?
 What Towns, what Garrisons might you
 With Hazard of this Bloud subdue,
 Which now y'are bent to throw away
 In vain, Untriumphable Fray?

Shall *Saints* in civil Bloudshed wallow
Of *Saints*, and let the *Cause* lie fallow?
The *Cause*, for which we fought and swore
So boldly, shall we now give o're?
Then because Quarrels still are seen
With Oaths and Swearing to begin,
The *Solemn League and Covenant*
Will seem a meer *God-dam me* Rant;
And we that took it, and have fought,
As lewd as Drunkards that fall out.
For as we make War *for the King*
Against himself, the self-same thing
Some will not stick to swear we do
For *God* and for *Religion* too.
For if *Bear-baiting* we allow,
What good can *Reformation* do?
The Blood and Treasure that's laid out,
Is thrown away, and goes for nought.

Are these the Fruits o' th' *Protestation*,
 The Prototype of *Reformation*,
 Which all the *Saints*, and some, since *Martyrs*,
 Wore in their Hats like Wedding-Garters,
 When 'twas resolv'd by either House
Six Members Quarrel to espouse?
 Did they, for this, draw down the Rabble,
 With Zeal and Noises formidable;
 And make all *Cries* about the Town
 Joyn Throats to cry the *Bishops* down?
 Who having round begirt the Palace,
 (As once a month they do the *Gallows*)
 As Members gave the Sign about,
 Set up their Throats with hideous Shout.
 When *Tinkers* bawl'd aloud, to settle
Church-Discipline, for patching *Kettle*.
 No *Sow-gelder* did blow his Horn
 To geld a Cat, but cry'd *Reform*.

The *Oyster-Women* lock'd their *Fish* up,
 And trudg'd away to cry *No Bishop*.
 The *Mouse-Trap Men* laid *Save-alls* by,
 And 'gainst *Evil Counsellors* did cry.
Botchers left old *Cloaths* in the *Lurch*,
 And fell to turn and patch the *Church*.
 Some cry'd the *Covenant* instead
 Of *Pudding-pies* and *Ginger-bread* :
 And some for *Broom*, old *Boots* and *Shoes*,
 Baul'd out to purge the *Common's House* :
 Instead of *Kitchinstuff*, some cry
 A *Gospel-preaching-Ministry* ;
 And some for *Old Suits*, *Coats*, or *Cloak*,
 No *Surplices*, nor *Service-Book*.
 A strange harmonious *Inclination*
 Of all *Degrees* to *Reformation*.
 And is this all ? is this the *End*
 To which these *Carr'ings on* did tend ?

Hath *Publick Faith* like a young Heir
For this tak'n up all sorts of Ware,
And run int' ev'ry Tradesman's Book,
Till both turn'd Bankrupts, and are broke?
Did *Saints* for this bring in their *Plate*,
And crowd as if they came too late?
For when they thought the *Cause* had need on't,
Happy was he that could be rid on't.
Did they coin *Piss-pots*, *Bouls*, and *Flaggons*,
Int' Officers of Horse, and Dragoons;
And into Pikes and Musqueteers
Stamp *Beakers*, *Cups*, and *Porringers*?
A *Thimble*, *Bodkin*, and a *Spoon*
Did start up living Men, as soon
As in the Furnace they were thrown,
Just like the *Dragon's Teeth* b'ing sown.
Then was the *Cause* all Gold and Plate,
The *Brethrens* Off'rings, consecrate

Like

Like th' *Hebrew-Calf*, and down before it
The *Saints* fell prostrate, to adore it.
So say the *Wicked*---and will you
Make that *Sarcastic* Scandal true,
By running after Dogs and Bears,
Beasts more unclean than Calves or Steers?
Have *pow'rful Preachers* ply'd their Tongues,
And *laid* themselves out and their Lungs:
Us'd all Means, both direct and sinister,
I' th' Power of *Gospel-Preaching Minister*?
Have they invented *Tones* to win
The *Women*, and make them draw in
The Men, as *Indians* with a Female
Tame Elephant inveigle the Male?
Have they told *Prov'dence* what it must do,
Whom to avoid, and whom to trust to?
Discover'd th' *Enewy's* Design,
And which way best to countermine;

Prescrib'd what ways he hath to work,
Or it will ne'er advance the *Kirk*;
Told it the *News* o'th' last Express,
And after good or bad Success
Made Prayers, not so like *Petitions*,
As *Overtures* and *Propositions*,
(Such as the *Army* did present
To their Creator th' *Parliament*)
In which they freely will confess,
They will not, cannot *acquiesce*,
Unless the *Work* be carry'd on
In the same way they have begun,
By setting Church and Common weal
All on a Flame bright as their Zeal,
On which the Saints were all-a-gog,
And all this for a *Bear* and *Dog*?

The

The Parliament drew up *Petitions*
 To't self, and sent them, like *Commissions*,
 To *Well-affected* Persons down,
 In ev'ry City and great Town;
 With Pow'r to levy Horse and Men,
 Only to bring them back agen:
 For this did many, many a Mile,
 Ride manfully in Rank and File,
 With *Papers* in their Hats, that show'd
 As if they to the *Pillory* rode.
 Have all these Courses, these Efforts,
 Been try'd by People of all Sorts,
Velis & Remis, omnibus Nervis,
 And all t'advance the *Cause's* Service?
 And shall all now be thrown away
 In petulant intestine Fray?
 Shall we that in the *Cov'nant* swore,
 Each Man of us to run before

Another still in *Reformation*,
Give *Dogs* and *Bears* a Dispensation?
How will *dissenting Brethren* relish it?
What will *Malignants* say? *Videlicet*,
That each Man swore to do his best,
To damn and perjure all the rest;
And bid *the Devil take the hindmost*,
Which at this Race is like to win most.
They'll say our Business to reform
The Church and State, is but a Worm;
For to subscribe, unsight, unseen,
T' an unknown Churches Discipline,
What is it else, but before-hand,
T'ingage, and after understand?
For when we swore to carry on
The present *Reformation*,
According to the purest Mode
Of Churches, best Reform'd abroad,

What

What did we else but make a Vow
To do we know not what, nor how?
For no three of us will agree
Where, or what Churches these should be.
And is indeed the self-same Case
With theirs that swore *Et cetera's*;
Or the *French League*, in which Men vow'd
To fight to the last Drop of Bloud.
These Slanders will be thrown upon
The *Cause* and *Work* we carry on;
If we permit Men to run headlong
T'Exorbitancies fit for *Bedlam*,
Rather than *Gospel-walking* times,
When slightest Sins are greatest Crimes.
But we the Matter so shall handle,
As to remove that odious Scandal.
In Name of King and Parliament,
I charge ye all, no more foment

This

This feud, but keep the peace between
Your Brethren and your Countrey-men ;
And to those places straight repair
Where your respective dwellings are.
But to that purpose first surrender
The *Fidler*, as the prime offender,
Th' Incendiary vile; that is chief
Author and Enginier of mischief;
That makes division between Friends,
For prophane and malignant ends.
He and that Engine of vile noise,
On which illegally he plays,
Shall (*dictum factum*) both be brought
To condign Punishment as th'y ought.
This must be done, and I would fain see
Mortal so sturdy as to gain-say :
For then I'l take another course,
And soon Reduce you all by force.

96 CANTO II.

This said, he clapt his Hand on Sword, . .
To shew he meant to keep his word,

But *Talgol* who had long suppress'd
Enflamed Wrath in glowing Breast,
Which now began to rage and burn as
Implacably as Flame in Furnace,
Thus answer'd him. Thou Vermin wretched,
As e'er in Meazel'd Pork was hatched ;
Thou Tail of Worship, that dost grow
On Rump of Justice as of Cow ;
How dar'st thou with that sullen Luggage
O' th' thy self, old Ir'n and other Baggage,
With which thy Steed of Bones and Leather
Has broke his Wind in halting hither ;
How durst th', I say, adventure thus
T' oppose thy Lumber against us ?

Could

Could thine Impertinence find out
No Work t'employ it self about,
Where thou, secure from Wooden Blow,
Thy busy Vanity might'st show ?
Was no Dispute a-foot between
The *Catterwauling Brethren* ?
No subtle Question rais'd among
Those *out-o'-their Wits*, and those i'th' Wrong ?
No Prize between those Combatants
O'th' time, the Land and Water-*Saints* ;
Where thou might'st *stickle without Hazard*
Of Outrage to thy Hide and Mazzard,
And not for want of bus'ness come
To us to be thus troublesome,
To interrupt our better Sort
Of Disputants, and spoil our Sport ?
Was there no Felony, no Bawd,
Cut-purse, nor Burglary abroad ?

No *Stollen Pig*, nor *Plunder'd Goose*,
To tie thee up from breaking loose ?
No Ale unlicens'd, broken hedge,
For which thou Statute might'st alledge,
To keep thee busie from foul evil,
And shame due to thee from the Devil ?
Did no Committee sit, where he
Might cut out journey-work for thee ;
And set th' a task, with subornation,
To stitch up *sale* and *sequestration* ;
To *cheat* with *Holiness* and *Zeal*
All Parties, and the Common-weal ?
Much better had it been for thee,
H' had kept thee where th'art us'd to be ;
Or sent th' on bus'ness any whither,
So he had never brought thee hither.
But if th' hast Brain enough in Skull
To keep within it's lodging whole,

And not provoke the rage of Stones
And Cudgels to thy Hide and Bones ;
Tremble, and vanish while thou may'st,
Which I'll not promise if thou stay'st.
At this the *Knight* grew high in wroth,
And *lifting hands* and *eyes up* both,
Three times he smote on stomach stout,
From whence at length these words broke out.
Was I for this entit'led *Sir*,
And girt with trusty Sword and Spur,
For Fame and Honour to wage Battel,
Thus to be brav'd by Foe to Cattel ?
Not all that Pride that makes thee swell
As big as thou dost blown-up Veal ;
Nor all thy tricks and flights to cheat,
And sell thy Carrion for good meat ;
Not all thy Magick to repair
Decay'd old age in tough lean ware,

Make Natural Death appear thy Work,
And stop the Gangreen in stale Pork ;
Not all that Force that makes thee proud,
Because by Bullock ne'er withstood ;
Though arm'd with all thy Clevers, Knives,
And Axes made to hew down Lives ;
Shall save or help thee to evade
The hand of Justice, or this Blade,
Which I, her Sword-Bearer, do carry,
For civil Deed and Military.
Nor shall these Words of Venom base,
Which thou hast from their Native place,
Thy Stomach, pump'd to fling on me,
Go unreveng'd, though I am free.
Thou down the same Throat shalt devour 'em,
Like tainted Beef, and pay dear for 'em.
Nor shall it e'er be said, that Wight
With Gantlet blue and Bases white,

And

And round blunt Dudgeon by his side,
So great a man at Arms defy'd
With words far bitterer than Wormwood,
That would in *Job* or *Grizel* stir mood.
Dogs with their Tongues their wounds do heal;
But Men with hands, as thou shalt feel.
This said, with hasty rage he snatch'd
His Gun-shot, that in holsters watch'd;
And bending Cock, he level'd full
Against the outside of *Talgol's* Skull;
Vowing that he should ne'r stir further,
Nor henceforth Cow or Bullock murther.
But *Pallas* came in shape of Rust,
And 'twixt the Spring and Hammer thrust
Her *Gorgon*-shield, which made the Cock
Stand stiff as if 'twere turn'd t' a stock.
Mean while fierce *Talgol* gath'ring might,
With rugged Truncheon charg'd the Knight.

And he his rusty Pistol held
To take the blow on, like a Shield ;
The Gun recoyl'd, as well it might,
Not us'd to such a kind of fight,
And shrunk from its great Master's gripe,
Knock'd down and stunn'd with mortal stripe.
Then *Hudibras* with furious haste
Drew out his Sword ; yet not so fast,
But *Talgol* first with hardy thwack
Twice bruis'd his head, and twice his back.
But when his nut-brown Sword was out,
Couragiously he laid about,
Imprinting many a wound upon
His mortal Foe the Truncheon.
The trusty Cudgel did oppose
It self against dead-doing blows,
To guard its Leader from fell bane,
And then reveng'd it self again.

And

And though the sword (some understood)
 In force had much the odds of Wood;
 'Twas nothing so, both sides were ballanc'd
 So equal, none knew which was valiant'st.
 For Wood with Honour b'ing engag'd,
 Is so implacably enrag'd,
 Though Iron hew and mangle sore,
 Wood wounds and bruises Honor more.
 And now both *Knights* were out of breath,
 Tir'd in the hot pursuit of Death;
 While all the rest amaz'd stood still,
 Expecting which should take, or kill.
 This *Hudibras* observ'd, and fretting
 Conquest should be so long a getting,
 He drew up all his force into
 One Body, and that into one Blow.
 But *Talgol* wisely avoided it
 By cunning flight; for had it hit,

The Upper part of him the Blow,
Had slit, as sure as that below.

Mean while th' incomparable *Colon*,
To aid his Friend began to fall on,
Him *Ralph* encountred, and straight grew
A fierce Dispute betwixt them two:
Th' one arm'd with Metal, th' other with Wood;
This fit for bruise, and that for bloud.
With many a stiff thwack, many a bang,
Hard Crab-tree and old Iron rang;
While none that saw them could divine
To which side Conquest would encline:
Until *Magnano*, who did envy
That two should with so many men vye,
By subtle stratagem of brain
Perform'd what force could ne'r attain,

For he, by foul hap having found
Where Thistles grew on barren ground,
In haste he drew his weapon out
And having crop'd them from the Root
He clapp'd them under th' Horfes Tail
With prickles sharper than a Nail
The angry Beast did straight resent
The wrong done to his Fundament,
Begun to kick, and fling, and wince,
As if h' had been beside his sense,
Striving to disingage from Smart,
And raging Pain, th' afflicted Part,
Instead of which he threw the pack
Of *Squire* and Baggage from his back;
And blundring still with smarting rump,
He gave the Champions Steed a thump,
That stagger'd him. The *Knight* did stoop
And sate on further side aslope.

This

This *Talgol* viewing, who had now
 By flight escap'd the fatal blow,
 He rally'd, and again fell to't ;
 For catching him by nearer foot,
 He lifted with such might and strength,
 As would have hurl'd him thrice his length,
 And dash'd his brains (if any) out.
 But *Mars* that still protects the stout,
 In Pudding-time came to his aid,
 And under him the *Bear* convey'd ;
 The *Bear*, upon whose soft Fur-Gown
 The *Knight* with all his weight fell down.
 The Friendly Rug preserv'd the ground,
 And headlong *Knight* from bruise or wound ;
 Like Feather-bed betwixt a Wall,
 And heavy brunt of Cannon ball.
 As *Sancho* on a Blanket fell,
 And had no hurt ; ours far'd as well

In body, though his mighty Spirit, mid living
B'ing heavy, did not so well bear it.
The *Bear* was in a greater fright,
Beat down and worsted by the *Knight*.
He roar'd, and rag'd, and flung about,
To shake off bondage from his snout.
His wrath inflam'd boil'd o'r, and from
His jaws of Death he threw the some.
Fury in stranger postures threw him,
And more, than ever Herauld drew him.
He tore the Earth, which he had sav'd
From squejch of *Knight*, and storm'd and rav'd ;
And vext the more, because the harms
He felt were 'gainst the *Law of Arms* :
For Men he always took to be
His Friends, and Dogs the Enemy :
Who never so much hurt had done him,
As his own side did falling on him.

It griev'd him to the Guts, that they
For whom h' had fought so many a Fray,
And serv'd with Loss of Bloud so long,
Should offer such inhumane wrong;
Wrong of unsoldier-like Condition:
For which he flung down his Commission,
And laid about him, till his Nose
From Thrall of Ring and Cord broke loose.
Soon as he felt himself enlarg'd,
Through thickest of his Foes he charg'd,
And made way through th' amazed Crew,
Some he o'er-ran, and some o'er-threw,
But took none; for by hasty Flight
He strove t' avoid the conquering *Knight*.
From whom he fled with as much Haste
And Dread as he the Rabble chac'd.
In Haste he fled, and so did they,
Each and his Fear a sev'ral Way.

Crowdero only kept the Field,
Not stirring from the place he held,
Though beaten down and wounded sore
I' th' Fiddle, and a Leg that bore
One side of him, not that of Bone,
But much its betters, th' wooden one.
He spying *Hudibras* lye strow'd
Upon the Ground like Log of Wood,
With fright of Fall supposed Wound,
And loss of Urine, in a Swound,
In haste he snatch'd the wooden Limb
That hurt in th' Ankle lay by him,
And fitting it for sudden Fight,
Straight drew it up, t' attack the *Knight*.
For getting up on Stump and Huckle,
He with the Foe began to buckle,

Vowing

Vowing to be reveng'd for breach
Of Crowd and Shin upon the wretch,
Sole author of all Detriment
He and his Fiddle underwent.
But *Ralpho* (who had now begun
T' adventure resurrection
From heavy squelch, and had got up
Upon his Legs with sprained Crup)
Looking about beheld the Bard
To charge the *Knight* intranc'd prepar'd,
He snatch't his Whiniard up, that fled
When he was falling off his Steed,
(As Rats do from a falling house,)
To hide it self from rage of blows;
And wing'd with speed and fury, flew
To rescue *Knight* from black and blew.
Which e're he could atchieve, his Sconoe
The Leg encounter'd twice and once;

And

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And now 'twas rais'd to smite agen,
 When *Ralpho* thrust himself between.
 He took the Blow upon his Arm,
 To shield the *Knight* from further Harm;
 And joyning Wrath with Force, bestow'd
 On th' Wooden Member such a Load,
 That down it fell, and with it bore
Crowdero, whom it propp'd before.
 To him the *Squire* right nimbly run,
 And setting his bold Foot upon
 His Trunk, thus spoke: What *desp'rate Frenzy*
 Made thee, (thou Whelp of Sin) to fancy
 Thy self and all that Coward Rabble
 T' encounter us in Battel able?
 How durst th', I say, oppose thy Curship
 'Gainst Arms, Authority, and Worship?
 And *Hudibras*, or me provoke,
 Though all thy Limbs were Heart of Oke,

And th' other half of thee as good
 To bear out Blows as that of Wood ?
 Could not the Whipping-Post prevail
 With all its Rhet'rick, nor the Gaol,
 To keep from flaying Scourge thy Skin,
 And Ankle free from Iron Gin?
 Which now thou shalt --- but first our care
 Must see how *Hudibras* doth fare.
 This said, he gently rais'd the *Knight*,
 And set him on his Bum upright :
 To rouse him from Lethargick Dump,
 He tweak'd his Nose with gentle Thump,
 Knock'd on his Breast, as if it had been
 To raise the Spirits lodg'd within.
 They, wakened with the Noise, did fly
 From inward Room to Window Eye,
 And gently op'ning Lid, the Casement,
 Lookt out, but yet with some Amazement.

This gladdened *Ralpho* much to see,
 Who thus bespoke the *Knight* : quoth he,
 Tweaking his Nose, you are, great Sir,
 A *Self-denying* Conqueror ;
 As high, victorious and great,
 As e'er fought for the Churches yet,
 If you will give your self but leave
 To make out what y' already have ;
 That's Victory : the Foe, for dread
 Of your Nine-Worthiness, is fled,
 All, save *Crowdero*, for whose sake
 You did th' espous'd *Cause* undertake :
 And he lies Pris'ner at your Feet,
 To be dispos'd as you think meet.
 Either for Life, or Death, or Sale,
 The Gallows, or perpetual Jail.
 For one wink of your pow'rful Eye
 Must sentence him to live, or dye.

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His Fiddle is your proper purchase,
 Won in the Service of the Churches ;
 And by your doom must be allow'd
 To be, or be no more, a Crowd.
 For though success did not confer
 Just Title on the Conquerer ;
 Though *dispensations* were not strong
 Conclusions whether right or wrong ;
 Although *Out-goings* did not confirm,
 And *Owning* were but a meer term :
 Yet as the *wicked* have no right
 To th' *Creature*, though usurp'd by might,
 The property is in the *Saint*,
 From whom th' injuriously detain't ;
 Of him they hold their Luxuries,
 Their Dogs, their Horses, Whores and Dice,
 Their Riots, Revels, Masks, Delights,
 Pimps, Buffoons, Fiddlers, Parasites :

All which the *Saints* have *Title* to,
And ought t'injoy, if th' had their due.
What we take from them is no more
Than what was ours by right before.
For we are their true *Landlords* still,
And they our *Tenants* but at Will.

At this the *Knight* begun to rouse,
And by degrees grow valorous.
He star'd about, and seeing none
Of all his Foes remain, but one,
He snatcht his Weapon that lay near him,
And from the ground began to rear him;
Vowing to make *Crowdero* pay
For all the rest that ran away.
But *Ralpho* now in colder Blood,
His Fury mildly thus withstood:

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Great Sir, quoth he, your mighty Spirit
Is rais'd too high, this Slave does merit
To be the Hangman's Bus'ness, sooner
Than from your hand to have the Honour
Of his Destruction. I that am
So much below in Deed and Name,
Did scorn to hurt his forfeit Carcass,
Or ill intreat his Fiddle or Case.
Will you, Great Sir, that Glory blot
In cold Bloud, which you gain'd in hot?
Will you employ your Conqu'ring Sword,
To break a Fiddle and your Word?
For though I fought, and overcame,
And Quarter gave, 'twas in your Name.
For great Commanders always own
What's prosperous by the Soldier done.
To save, where you have Power to kill,
Argues your Pow'r above your Will;

And

And that your Will and Pow'r have less
Than both might have of Selfishness.
This Pow'r which now alive with Dread
He trembles at, if he were dead,
Would no more keep the Slave in Awe
Than if you were a Knight of Straw :
For Death would then be his Conqueror,
Not you, and free him from that Terror,
If Danger from his Life accrue,
Or Honour from his Death to you ;
'Twere Policy and Honour too,
To do as you resolv'd to do,
But, Sir, 'twould wrong your Valour much,
To say it needs or fears a Crutch.
Great Conquerors greater Glory gain
By Foes in Triumph led, than slain :
The Laurels that adorn their Brows
Are pull'd from living, not dead Boughs,

118 CANTO II.

And living Foes the greatest Fame
Of Cripple slain can be but lame.
One half of him's already slain,
The other is not worth your Pain.
Th' Honour can but on one side light,
As Worship did when y' were dubb'd *Knight*.
Wherefore I think it better far,
To keep him Prisoner of War ;
And let him fast in Bonds abide,
At Court of Justice to be try'd:
Where if h' appear so bold or crafty,
There may be Danger in his Safety ;
If any Member there dislike
His Face, or to his Beard have Pike ;
Or if his Death will save, or yield,
Revenge or Fright, it is reveal'd,
Though he has Quarter, ne'rtheless
Y' have Pow'r to hang him when you please.

This hath been often done by some
Of our great Conquerors, you know whom:
And has by most of us been held
Wise Justice, and to some *reveal'd*.
For Words and Promises that yoke
The Conqueror, are quickly broke,
Like *Sampson's* Cuffs, though by his own
Direction and Advice put on.
For if we should fight for the *Cause*
By Rules of Military Laws,
And only do what they call just,
The *Cause* would quickly fall to Dust.
This we among our selves may speak,
But to the *Wicked* or the *Weak*
We must be cautious to declare
Perfection-Truths, such as these are.

This

This said, the high, outrageous Mettle
Of *Knight*, began to cool and settle.
He lik'd the *Squire's* Advice, and soon
Resolv'd to see the Bus'ness done :
And therefore charg'd him first to bind
Crowdero's Hands on Rump behind,
And to its former Place and Use
The Wooden Member to reduce:
But force it take an *Oath* before,
Ne'r to bear Arms against him more.

Ralpho dispatch'd with speedy haste,
And having ty'd *Crowdero* fast,
He gave Sir *Knight* the End of Cord,
To lead the Captive of his Sword
In Triumph, while the Steeds he caught,
And them to further Service brought,

The *Squire* in State, rode on before;
And on his nut-brown Whiniard bore
The *Trophee-Fiddle* and the *Cafe*,
Plac'd on his Shoulder like a Mace.
The *Knight* himself did after ride,
Leading *Crowdero* by his side,
And tow'd him, if he lagg'd behind;
Like Boat against the Tide and Wind.
Thus grave and solemn they march on,
Until quite through the Town th'had gone,
At further end of which there stands
An ancient Castle, that commands
Th'adjacent Parts; in all the Fabrick
You shall not see one Stone nor a Brick,
But all of Wood, by pow'rful Spell
Of Magick made impregnable,
There's neither Iron-Bar, nor Gate,
Port-cullis, Chain, nor Bolt, nor Grate:

And yet Men durance there abide,
In Dungeon scarce three Inches wide ;
With Roof so low, that under it
They never stand, but lye, or sit ;
And yet so foul, that whoſo is in,
Is to the Middle-leg in Priſon,
In Circle Magical confin'd,
With Walls of ſubtle Air and Wind,
Which none are able to break thorough,
Until th'are freed by Head of Borough.
Thither arriv'd th'advent'rous *Knight*
And bold *Squire* from their Steeds alight,
At th' outward Wall, near which there ſtands
A Baſtile, built t'imprison Hands ;
By ſtrange Enchantment made to fetter
The leſſer Parts, and free the greater.
For though the Body may creep through,
The Hands in Grate are faſt enough.

And

And when a Circle 'bout the Wrist
Is made by Beadle Exorcist,
The Body feels the Spur and Switch,
As if 'twere ridden Post by 'witch
At twenty miles an hour pace,
And yet ne'r stirs out of the place.
On top of this there is a Spire,
On which Sir *Knight* first bids the *Squire*
The *Fiddle*, and its Spoils, the *Cafe*,
In manner of a *Trophee*, place.
That done, they ope the Trap-door-gate,
And let *Crowdero* down thereat.
Crowdero making doleful face,
Like Hermit poor in pensive place,
To Dungeon they the wretch commit,
And the survivor of his feet :
But th' other that had broke the peace,
And head of *Knighthood*, they release,

Though

Though a *Delinquent* false and forged,
 Yet b'ing a Stranger he's enlarged ;
 While his Comrade that did no hurt,
 Is clapt up fast in Prison for't.
 So Justice, while she winks at Crimes,
 Stumbles on Innocence sometimes.

THE

THE
 ARGUMENT
 OF THE
 THIRD CANTO.

*The scatter'd Rout return and rally,
 Surround the Place; the Knight does fall,
 And is made Pris'ner: then they seize
 Th' Inchant'd Fort by Storm, release
 Crowdero, and put the Squire in's Place.
 I should have first said, Hudibras.*

CANTO III.

AY me! what Perils do environ
 The Man that meddles with cold Iron!
 What plaguy Mischiefs and Mishaps
 Do dog him still with After-Claps!
 For though Dame Fortune seem to smile
 And leer upon him for a while;

She'll

She'll after shew him, in the nick
 Of all his Glories, a Dog-trick.
 This any man may sing or say
 I th' Ditty call'd, *What if a Day*;
 For *Hudibras*, who thought h' had won
 The Field as certain as a Gun,
 And having routed the whole Troop,
 With Victory was Cock-a-hoop;
 Think h' had done enough to purchase
Thanksgiving-day among the Churches,
 Wherein his Mettle and brave Worth
 Might be explain'd by *Holder-forth*,
 And Register'd by Fame eternal,
 In Deathless Pages of *Diurnal*;
 Found in few minutes to his Cost,
 He did but *Count without his Host*;
 And that a *Turn-stile* is more certain,
 Than in events of War Dame Fortune.

For now the late faint-hearted Rout,
O'rethrown and scatter'd round about,
Chac'd by the Horror of their Fear
From bloody Fray of *Knight* and *Bear*,
(All but the Dogs who in pursuit,
Of the *Knight's* Victory stood to'r,
And most ignobly fought to get
The Honour of his Bloud and Sweat)
Seeing the Coast was free and clear
O' th' Conquer'd and the Conquerer,
Took heart again and fac'd about,
As if they meant to stand it out:
For now the half-defeated *Bear*
Attack'd by th' Enemy i' th' Rear,
Finding their number grew too great
For him to make a safe retreat,

Like a bold Chieftain fac'd about ;
But wisely doubting to hold out,
Gave way to fortune, and with haste
Fac'd the proud Foe, and fled, and fac'd,
Retiring still, until he found
H' had got th' advantage of the Ground ;
And then as valiantly made head,
To check the Foe, and forthwith fled ;
Leaving no Art untry'd, nor Trick
Of Warriour stout and Politick.
Until in spight of hot pursuit,
He gain'd a Pass, to hold dispute
On better terms, and stop the course
Of the proud Foe. With all his force
He bravely charg'd, and for a while
Forc'd their whole Body to recoil :
But still their numbers so increast
He found himself at length oppress,

And

And all evasions so uncertain,
 To save himself for better fortune,
 That he resolv'd, rather than yield,
 To die with honour in the field,
 And sell his Hide and Carcase at
 A price as high and desperate
 As e're he could. This Resolution
 He forthwith put in execution,
 And bravely threw himself among
 The Enemy i'th' greatest throng.
 But what could single Valour do
 Against so numerous a Foe?
 Yet much he did, indeed too much
 To be believ'd, where th' odds was such:
 But one against a multitude,
 Is more than mortal can make good,
 For while one party he oppos'd,
 His Rear was suddainly enclos'd,

And no room left him for retreat,
 Or fight against a Foe so great.
 For now the Mastives charging home
 To Blows and Handy Gripes were come;
 While manfully himself he bore,
 And setting his right-foot before,
 He rais'd him self to shew how tall
 His Person was above them all.
 This equal Shame and Envy stirr'd
 In th' Enemy, that one should beard
 So many Warriors and so stout
 As he had done and stand it out,
 Disdaining to lay down his Arms,
 And yield on honourable Terms.
 Enraged thus some in the Rear
 Attack'd him, and some ev'ry where,
 Till down he fell, yet falling fought,
 And being down still laid about;

As *Widdrington* in doleful dumps
Is said to fight upon his Stumps.

But all, alas! had been in vain,
And he inevitably slain,
If *Trulla* and *Cerdon* in the nick
To rescue him had not been quick.
For *Trulla* who was light of Foot,
As Shafts which long-field *Parthians* shoot
(But not so light as to be born
Upon the Ears of standing Corn,
Or tript it o're the Water quicker
Than Witches when their Staves they liquor,
As some report) was got among
The formost of the Martial Throng;
Where pitying the vanquish'd Bear,
She call'd to *Cerdon* who stood near

Viewing the bloody fight, to whom
 Shall we (quoth she) stand still *bum drum*,
 And see stout *Bruin* all alone
 By numbers basely overthrown?
 Such feats already h' has achiev'd,
 In story not to be believ'd:
 And 't would to us be shame enough,
 Not to attempt to fetch him off.

I would (quoth he) venture a Limb
 To second thee, and rescue him:
 But then we must about it straight,
 Or else our aid will come too late.
 Quarter he scorns, he is so stout,
 And therefore cannot long hold out.
 This said, they wav'd their weapons round
 About their heads, to clear the ground;

And

And joyning Forces laid about
 So fiercely, that th' amazed rout
 Turn'd tail again, and straight begun,
 As if *the Devil drove*, to run.
 Mean while th' approach'd the place where *Brutus*
 Was now engag'd to mortal ruine :
 The conquering Foe they soon assail'd ;
 First *Trulla* stav'd, and *Cerdon* tail'd,
 Until their Maffives loos'd their hold :
 And yet, alas ! do what they could,
 The worsted *Bear* came off with store
 Of bloody wounds, but all before.
 For as *Achilles* dipt in Pond,
 Was *Anabaptiz'd* free from wound,
 Made proof against dead-doing steel
 All over but the Pagan heel :
 So did our Champion's Arms defend
 All of him but the other end,

His Head and Ears, which in the Martial
 Encounter lost a Leathern Parcel :
 For as an *Austrian Archduke* once
 Had one Ear (which in *Ducatoons*
 Is half the Coin) in Battel par'd
 Close to his Head ; so *Bruin* far'd :
 But tugg'd and pull'd on th' other side,
 Like Scriv'ner newly crucify'd ;
 Or like the late-corrected Leathern
 Ears of the *circumcised Brethren*.
 But gentle *Trulla* into th' Ring
 He wore in's Nose convey'd a String,
 With which She marcht before, and led
 The Warrior to a grassy Bed,
 As Authors write, in a cool shade,
 Which Eglantine and Roses made,
 Close by a softly murmuring Stream
 Where Lovers use to lol and dream.

There leaving him to his repose,
 Secured from pursuit of Foes,
 And wanting nothing but a Song,
 And a well-tun'd *Theorbo* hung
 Upon a Bough to ease the Pain
 His tugg'd Ears suffer'd, with a strain.
 They both drew up to march in quest
 Of his great Leader, and the rest.

For *Orsin* (who was more renown'd
 For stout maintaining of his Ground
 In standing Fights than for Pursuit,
 As being not so quick of foot)
 Was not long able to keep pace
 With others that pursu'd the Chace,
 But found himself left far behind,
 Both out of heart and out of wind;

Griev'd

Griev'd to behold his *Bear* pursu'd
So basely by a multitude,
And like to fall, not by the prowess,
But numbers of his Coward Foes.
He rag'd and kept as heavy a coil as
Stout *Hercules* for loss of *Hylas*,
Forcing the Vallies to repeat
The Accents of his sad regret.
He beat his Breast, and tore his Hair,
For loss of his dear Crony *Bear* :
That Echo from the hollow ground
His doleful wailings did resound
More wistfully, by many times,
Than in small Poets splay-foot rhimes,
That make her, in their ruthless stories,
To answer to Inter'gatories,
And most unconscionably depose
To things of which she nothing knows :

And when she has said all she can say,
Tis wrested to the Lover's fancy.

Quoth he, O whither, wicked *Bruin*,
Art thou fled to my --- *Eccho, ruine?*

I thought th' hadst scorn'd to budge a step,
For fear. (Quoth *Echo*) *Marry gnep.*

Am not I here to take thy part?

Then what has quail'd thy stubborn heart?

Have these Bones ratled, and this Head

So often in thy quarrel bled?

Nor did I ever winch or grudge it,

For thy dear sake. (Quoth she) *Mum budget,*

Think'st thou 'twill not be laid i' th' dish,

Thou turn'd thy back? Quoth *Echo*, *Pish.*

To run from those th' hadst overcome

Thus cowardly? Quoth *Echo*, *Mum.*

But what a-vengeance makes thee fly

From me too, as thine Enemy?

Or

Or if thou hast no thought of me
Nor what I have endur'd for thee,
Yet Shame and Honour might prevail
To keep thee thus from turning Tail :
For who would grutch to spend his Bloud in
His Honour's cause? Quoth she, a *Puddin*.
This said, his Grief to Anger turn'd,
Which in his manly Stomach burn'd ;
Thirst of Revenge and Wrath, in place
Of Sorrow, now began to blaze.
He vow'd the Authors of his Woe
Should equal Vengeance undergo ;
And with their Bones and Flesh pay dear
For what he suffer'd, and his Bear.
This being resolv'd with equal speed
And Rage he hasted to proceed
To Action straight, and giving o're
To search for *Bruin* any more,

He

CANTO III. 139

He went in quest of *Hudibras*,
To find him out, where e're he was:
And if he were above ground, vow'd
He'd ferret him, lurk where he wou'd.

But scarce had he a furlong on
This resolute Adventure gone,
When he encounter'd with that Crew
Whom *Hudibras* did late subdue.
Honour, Revenge, Contempt and Shame,
Did equally their Breasts enflame.

'Mong these the fierce *Magnano* was,
And *Talgol* Foeto *Hudibras*;
Cerdon and *Colon*, Warriors stout
And Resolute as ever fought:
Whom furious *Orsin* thus bespoke,
Shall we (quoth he) thus basely brook

The

The vile affront, that poultry As
 And feeble *Scoundrel Hindibrai*,
 With that more poultry *Rogamuffin*
Ralpho, with vapouring and huffing,
 Have put upon us, like tame Cattel,
 As if th' had routed us in battel ?
 For my part, it shall ne'r be fed,
 I for the washing gave my Head:
 Nor did I turn my back for fear
 Of them, but losing of my *Bear*,
 Which now I'm like to undergo ;
 For whether these fell wounds, or no,
 He has receiv'd in fight, are mortal,
 Is more than all my skin can foretel.
 Nor do I know what is become
 Of him, more than the Pope of Rome.
 But if I can but find them out
 That caus'd it, (as I shall no doubt,

Where e'r th' in Hogger-mugger lurk)
 I'll make them rue their handy-work ;
 And wish that they had rather dar'd,
To pull the Devil by the Beard.

Quoth *Cerdon*, Noble *Orfen*, th' hast
 Great reason to do as thou say'st,
 And so has ev'ry body here
 As well as thou hast or thy Bear.
 Others may do as they see good ;
 But if this twig be made of Wood
 That will hold tack, I'll make the Fur
 Fly 'bout the Ears of that old Cur,
 And th' other mungrel Vermin, *Ralph*,
 That brav'd us all in his behalf.
 Thy Bear is safe and out of peril,
 Though lugg'd indeed, and wounded very ill.

My

My self and *Erilla* made a shift
 To help him out at a dead lift;
 And having brought him bravely off,
 Have left him where he's safe enough.
 There let him rest; for if we stay,
 The Slaves may hap to get away.

This said they all engag'd to joyn
 Their Forces in the same Design:
 And forthwith put themselves in search
 Of *Hudibras* upon their March.
 Where leave we them awhile to tell
 What the Victorious Knight befel:
 For such, *Crowdera* being fast
 In Dungeon shut, we left him last.
 Triumphant *Lawrels* seem'd to grow
 No where so green as on his Brow:

Laden with which, as well as as tir'd
 With conquering toil he now retir'd
 Unto a Neighbouring Castle by,
 To rest his Body and apply
 Fit Med'cines to each glorious Bruise
 He got in fight, *Reds, Blacks, and Blues*;
 To mollify th' uneasie pang
 Of ev'ry honourable Bang.
 Which b'ing by skilful Midwife dress'd,
 Helaid him down to take his rest.

But all in vain, H' had got a hurt
 O' th' inside, of a deadlier sort,
 By *Cupid* made, who took his stand
 Upon a Widow's Joynture-Land,
 (For he, in all his amorous Battels,
 No' dvantage finds, like Goods and Chattels)

Drew home his Bow, and aiming right,
 Let fly an Arrow at the *Knight*;
 The shaft against a Rib did glance,
 And gall him in the *Purtenance*.
 But time had somewhat swag'd his pain,
 After he found his suit in vain.
 For that proud Dame, for whom his soul
 Was burnt in's belly like a coal,
 (That Belly that so oft did ache
 And suffer griping for her sake,
 Till purging Comfits and Ants Eggs
 Had almost brought him off his Legs)
 Us'd him so like a base *Ruycallion*,
 That old *Pyg-* (what d' y' call him) *mulsion*,
 That cut his Mistress out of stone,
 Had not so hard a hearted one.
 She had a thousand jadish tricks,
 Worse than a Mule that flings and kicks:

'Mong which one cross-grain'd Freak she had,
 As insolent as strange and mad :
 She could love none but only such
 As scorn'd and hated her as much.
 'Twas a strange Riddle of a Lady ;
 Not love, if any lov'd her ? ha day !
 So Cowards never use their might,
 But against such as will not fight.
 So some Diseases have been found
 Only to seize upon the sound.
 He that gets her by heart must say her
 The back-way, like a Witch's Prayer.
 Mean while the *Knights* had no small Task,
 To compass what he durst not ask.
 He loves but dares not make the Motion ;
 Her *Ignorance* is his *Devotion*.
 Like Caitiff vile, that for misdeed
 Rides with his Face to rump of Steed,

Or rowing Scull he's fain to love,
 Look one way, and another move;
 Or like a Tumbler that does play
 His game, and look another way,
 Until he seize upon the Coney:
 Just so does he by Matrimony.
 But all in vain: her subtile Snout
 Did quickly wind his meaning out;
 Which she return'd with too much Scorn,
 To be by man of Honour born.
 Yet much he bore, till the Distress,
 He suffer'd from his frightful Mistress,
 Did stir his Stomach, and the Pain
 He had endur'd from her Disdain,
 Turn'd to regret, so resolute
 That he resolv'd to wave his Suit,
 And either to renounce her quite,
 Or for a while play least in sight.

This resolution b'ing put on,
He kept some Months, and more had done;
But being brought so nigh by Fate,
The Victory he atchiev'd so late
Did set his Thoughts agog, and ope
A Door to discontinu'd Hope,
That seem'd to promise he might win
His Dame too, now his hand was in;
And that his Valour and the Honour
H' had newly gain'd might work upon her,
These Reasons made his Mouth to water
With amorous Longings to be at her.
Thought he unto himself, Who knows
But this brave Conquest or'e my Foes
May reach her Heart, and make that stoop,
As I but now have forc'd the Troop?

If nothing can oppugne Love,
And Vertue invious ways can prove,
What may not he confide to do
That brings both Love and Vertue too?
But thou bring'st Valour too and Wit,
Two things that seldom fail to hit.
Valour's a Mouse-trap, Wit a Gin,
Which Women oft are taken in.
Then, *Hindibras*, why shouldst thou fear
To be, thou art a Conquerer.
Fortune th' audacious doth *jwore*,
But lets the timidious miscarry.
Then while the Honour thou hast got
Is spick and span-new, piping hot,
Strike her up bravely thou hadst best,
And trust thy fortune with the rest.

Such thoughts as these the *Knight* did keep,
More than his Bangs or Fleas, from sleep.
And as an Owl that in a Barn
Sees a Mouse creeping in the Corn,
Sits still and shuts his round blue Eyes,
As if he slept until he spies
The little Beast within his reach,
Then starts and seizes on the Wretch.
So from his Couch the *Knight* did start,
To seize upon the Widow's Heart;
Crying with hasty tone and hoarse,
Ralpho dispatch, To horse, to horse.
And 'twas but time, for now the Rout
We left engag'd to seek him out,
By speedy marches were advanc'd
Up to the Fort where he enconce'd,
And had all th' Avenues possess'd
About the place, from East to West.

That done, a while they made a Halt,
To view the Ground and where t' assault :
Then call'd a Councel which was best,
By Siege or Onslaught to invest
The Enemy : and 'twas agreed,
By Storm and Onslaught to proceed.
This b'ing resolv'd, in comely sort,
They now drew up t' attack the Fort.
When *Hudibras*, about to enter
Upon another gate's adventure,
To *Ralpho* call'd aloud to arm,
Not dreaming of approaching storm.
Whether Dame Fortune, or the Care
Of Angel bad, or Tutor, or
Did arm, or thrust him on a Danger,
To which he was an utter Stranger :
That Foresight might, or might not blot
The Glory he had newly got.

Or to his shame it might be sed,
 They took him napping in his Bed :
 To them we leave it to expound,
 That deal in Sciences profound.
 His Courser scarce he had bestrid,
 And *Ralpho* that on which he rid,
 When setting ope the Postern Gate,
 To take the Field and sally at,
 The Foe appear'd, drawn up and drill'd,
 Ready to charge them in the Field.
 This somewhat startled the bold *Knight*,
 Surpriz'd with th' unexpected fight.
 The Bruises of his Bones and Flesh
 He thought began to smart afresh :
 Till recollecting wonted courage,
 His Fear was soon converted to Rage.
 And thus he spoke. The Coward Foe,
 Whom we but now gave Quarter to,
 Look,

Look, yonder's rally'd, and appears,
As if they had out run their Fears,
The Glory we did lately get,
The Fates command us to repeat.
And to their Wills we must succumb,
Quocunque trahunt, 'tis our doom.
This is the same numerick Crew
Which we so lately did subdue,
The self-same Individuals that
Did run as Mice do from a Cat,
When we courageously did wield
Our Martial Weapons in the Field,
To tug for Victory : and when
We shall our shining Blades agen
Brandish in terrour o're our Heads,
They'l straight resume their wonted Dreads,
Fear is an Ague, that forsakes
And haunts by fits those whom it takes.

And

And they'l opine they feel the Pain
And Blows they felt to day, again
Then let us boldly charge them home,
And make no doubt to overcome.

This said, his Courage to enflame,
He call'd upon his *Mistress* name.
His Pistol next he cockt anew,
And out his nut-brown Whiniard drew:
And placing *Ralpho* in the front,
Reserv'd himself to bear the brunt;
As expert Warriors use: then ply'd
With Iron beel his Courser's side,
Conveying Sympathetick speed
From heel of *Knight* to heel of Steed.

Mean while the Foe with equal Rage.
And speed advancing to engage,

Both

Both Parties now were drawn so close,
 Almost to come to handi-Blows.
 When *Orsin* first let fly a Stone
 At *Ralpho*; not so huge a one
 As that which *Diomed* did maul
Aeneas on the Bum withal:
 Yet big enough, if rightly hurl'd,
 T'have sent him to another World;
 Whether above Ground or below,
 Which *Saints* twice dipt are destin'd to,
 The Danger startled the bold *Squire*,
 And made him some few Steps retire.
 But *Hudibras* advanc'd to's Aid,
 And rouz'd his Spirits half dismay'd;
 He wisely doubting lest the Shot
 Of th' Enemy now growing hot,
 Might at a distance gall, prest close,
 To come, pell-mell, to handi-Blows,

And that he might their Aim decline,
 Advanc'd still in an oblique Line;
 But prudently forbore to fire,
 Till Breast to Breast he had got nigher:
 As expert Warriours use to do,
 When hand to hand they charge the Foe.
 This Order the advent'rous Knight
 Most Soldier-like observ'd in fight;
 When Fortune (as she's wont) turn'd fickle
 And for the Foe began to stickle,
 The more shame for her *goody-ship*,
 To give so near a Friend the slip.
 For *Colon* chusing out a stone,
 Level'd so right it thumpt upon
 His manly Paunch with such a Force,
 As almost beat him off his Horse.
 He loos'd his Weapon, and the Reyn;
 But laying fast hold on the Mane,

Preserv'd

Preserv'd his Seat : And as a Goose
 In death contracts his Talons loose ;
 So did the *Knight*, and with one Claw
 The tricker of his Pistol draw.
 The Gun went off : and as it was
 Still fatal to stout *Hudibras*,
 In all his Feats of Arms, when least
 He dreamt of it, to prosper best ;
 So now he far'd : the shot let fly
 At randome 'mong the Enemy,
 Pierc'd *Talgol's* Gabberdine, and grazing
 Upon his Shoulder, in the passing
 Lodg'd in *Magnano's* bras Habergeon,
 Who straight *A Surgeon* cry'd, a Surgeon,
 He tumbled down and as he fell,
 Did Murther, murther, murther yell.
 This startled their whole body so,
 That if the *Knight* had not let go

His Arms, but been in Warlike Plight,
 H' had won (the second time) the fight.
 As if the *Squire* had but faln on,
 He had inevitably done :
 But he diverted with the care
 Of *Hudibras* his Wound, forbare
 To press th' Advantage of his Fortune,
 While danger did the rest dishearten.
 He had with *Cerdon* been engag'd
 In close encounter, which both wag'd
 So desp'rately, 'twas hard to say
 Which side was like to get the day.
 And now the busie work of Death
 Had tir'd them so, th' agreed to breath,
 Preparing to renew the Fight ;
 When th' hard disaster of the *Knight*
 And th' other Party did divert,
 And force their fallen Rage to part :

Ralpho prest up to *Hudibras*: in need and want
 And *Cerdon* where *Magnano* was; now had
 Each striving to confirm his Party
 With stout Encouragements and hearty.
 Quoth *Ralpho*, Courage, valiant Sir,
 And let Revenge and Honour stir
 Your Spirits up, once more fall on,
 The shatter'd Foe begins to run:
 For if but half so well you knew
 To use your Victory as subdue,
 They durst not after such a Blow
 As you have giv'n them, face us now;
 But from so formidable a Soldier
 Had fled like Crows when they smell Powder.
 Thrice have they seen your Sword aloft gain
 Wav'd o're their Heads, and fled as oft.
 But if you let them recollect
 Their Spirits, now dismay'd and checkt,

You'l

You'l have a harder game to play,
Then yet y' have had to get the day.

Thus spoke the stout *Squire*; but was heard
By *Hudibras* with small regard.

His thoughts were fuller of the bang
He lately took, then *Ralph's* harangue;

To which he answer'd, Cruel fate
Tells me thy Counsel comes too late.

The knotted bloud within my hose,
That from my wounded body flows,

With mortal *Crisis* doth portend
My days to appropinque an end.

I am for action now unfit,
Either of Fortitude or Wit.

Fortune my foe begins to frown,
Resolv'd to pull my stomach down.

I am not apt upon a Wound,
Or trivial Basting to despond :
Yet I'd be loth my Days to curtail.
For if I thought my Wounds not mortal,
Or that we'd time enough as yet
To make an honourable Retreat,
'Twere the best course : but if they find
We fly and leave our Arms behind,
For them to seize on, the Dishonour
And Danger too is such, I'll sooner
Stand to it boldly and take quarter,
To let them see I am no Starter.
In all the trade of War no Feat
Is nobler than a brave Retreat.
For those that run away, and fly,
'Take Place at least of th' Enemy.

This

This said, the *Squire* with active speed
Dismounted from his bonny steed
To seize the Arms which by mischance
Fell from the bold *Knight* in a Trance.
These being found out, and restor'd
To *Hudibras*, their natural Lord,
The active *Squire* with might and main
Prepar'd in haste to mount again.
Thrice he assay'd to mount aloft;
But by his weighty Bum as oft
He was pull'd back: till having found
Th' advantage of the rising Ground,
Thither he led his warlike Steed,
And having plac'd him right with speed
Prepar'd again to scale the Beast.
When *Orsin* who had newly drest
The bloody Scar upon the shoulder
Of *Talgol* with *Promethean* Powder,

And now was searching for the Shot
That laid *Magnano* on the Spot,
Beheld the sturdy *Squire* afore said
Preparing to climb up his Horse-side.
He left his Cure, and laying hold
Upon his Arms with Courage bold
Cry'd out, 'tis now no time to dally,
The Enemy begins to rally:
Let us that are unhurt and whole
Fall on, and happy Man be's Dole.

This said, like to a Thunderbolt
He flew with Fury to th' Assault,
Striving the Enemy to attack
Before he reacht his Horse's back.
Ralpho was mounted now, and gotten
O'erthwart his Beast with active vaulting,

Wrigling

Wrigling his body to recover
His seat, and cast his right Leg over;
When Orsin rushing in, bestow'd
On Horse and Man so heavy a load,
The Beast was startled, and begun
To kick and fling like mad, and run,
Bearing the tough Squire like a Sack,
Or stout King Richard, on his back:
Till stumbling, he threw him down,
Sore bruis'd, and cast into a swoon.
Mean while the Knight began to rowse
The sparkles of his wonted prowess;
He thrust his Hand into his Hose,
And found both by his Eyes and Nose,
'Twas only Choler, and not Bloud,
That from his wounded body flow'd.
This, with the hazard of the Squire,
Inflam'd him with despightful Ire;

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Couragiously he fac'd about,
And drew his other Pistol out,
And now had half-way bent the Cock,
When *Cerdon* gave so fierce a Shock,
With sturdy Truncheon, thwart his Arm,
That down it fell and did no Harm;
Then stoutly pressing on with speed,
Assay'd to pull him off his Steed.
The *Knight* his Sword had only left
With which he *Cerdon's* Head had cleft,
Or at the least cropt off a Limb,
But *Orsin* came and rescu'd him.
He with his Launce attackt the *Knight*
Upon his Quarters opposite.
But as a Barque that in foul weather,
Toss'd by two adverse Winds together,
Is bruis'd and beaten to and fro,
And knows not which to turn him to :

So far'd the *Knight* between two Foes,
And knew not which of them t' oppose.
Till *Orsin* charging with his Launce
At *Hudibras*, by spiteful Chance,
Hit *Cerdon* such a Bang, as stunn'd
And laid him flat upon the Ground.
At this the *Knight* began to chear up,
And raising up himself on Stirrup,
Cry'd out *Victoria*; lie thou there,
And I shall straight dispatch another,
To bear thee Company in death:
But first I'll halt a while and breath.
As well he might: for *Orsin* griev'd
At th' Wound that *Cerdon* had receiv'd,
Ran to relieve him with his Lore,
And cure the Hurt he made before.
Mean while the *Knight* had wheel'd about,
To breath himself, and next find out

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Th' advantage of the ground, where best
He might the ruffled foe infect.
This b'ing resolv'd, he spurr'd his Steed,
To run at *Orsin* with full speed,
While he was busy in the care
Of *Cerdon's* wound, and unaware :
But he was quick, and had already
Unto the part apply'd remedy ;
And seeing th' enemy prepar'd,
Drew up, and stood upon his guard.
Then like a Warrior right expert
And skilful in the martial Art,
The subtle *Knight* streight made a halt,
And judg'd it best to stay th' assault,
Until he had reliev'd the *Squire*,
And then (in order) to retire ;
Or, as occasion should invite,
With Forces joyn'd renew the fight.

Ralph

Ralpho by this time disentranc'd,
Upon his Bum himself advanc'd,
Though sorely bruis'd ; his Limbs all o'rewd
With ruthless bangs were stiff and sore,
Right fain he would have got upon
His feet again, to get him gone ;
When *Hudibras* to aid him came.

Quoth he, (and call'd him by his name)
Courage, the day at length is ours,
And we once more as Conquerours,
Have both the Field and Honour won,
The Foe is profligate and run,
I mean all such as can, for some
This hand hath sent to their long home ;
And some lye sprauling on the ground,
With many a gash and bloody wound.

Cæsar himself could never say

He got two Victories in a day ;

As I have done that can say, twice I

In one day, *Veni, vidi, vici,*

The Foe's so numerous, that we

Cannot so often *vincere,*

As they *perire,* and yet enough

Be left to strike an after-Blow.

Then lest they rally and once more

Put us to fight the Business o're,

Get up, and mount thy Steed, dispatch,

And let us both their motions watch.

Quoth *Ralph,* I should not, if I were

In Case for Action, now be here ;

Nor have I turn'd my back, or hang'd

An Arse, for fear of being bang'd :

It was for you I got these Harms,
Ad vent'ring to fetch off your Arms.
The Blows and Drubs I have receiv'd
Have bruis'd my Body, and bereav'd
My Limbs of Strength: unless you stoop,
And reach your hand to pull me up,
I shall lie here, and be a Prey
To those who now are run away.

That shalt thou not (quoth *Hudibras* :)
We read, the Ancients held it was
More honourable far *Servare*
Civem, than slay an Adversary.
The one we oft to day have done;
The other shall dispatch anon.
And though th' art of a diff'rent Church,
I will not leave thee in the lurch.

This

This said, he jogg'd his good Steed nigher,
 And steer'd him gently toward the Squire.
 Then bowing down his Body stretcht
 His Hand out, and at *Ralph* reacht;
 When *Trella*, whom he did not mind,
 Charg'd him like Lightning behind.
 She had been long in search about
Magnano's wound, to find it out:
 But could find none, nor where the shot
 That had so startled him was got.
 But having found the worst was past,
 She fell to her own work at last
 The pillage of the Prisoners,
 Which all in feat of Arms was hers:
 And now to plunder *Ralph* she flew,
 When *Hudibras* his hard fate drew
 To succor him; for as he bow'd
 To help him up, she laid a load

Of Blows so heavy, and plac'd so well,
 On th'other side, that down he fell;
 Yield, Scoundrel base, (quoth she) or dye;
 Thy Life is mine and Liberty.
 But if thou think'st I took thee tardy,
 And dar'st presume to be so hardy,
 To try thy fortune o're a fresh,
 I'll wave my Title to thy flesh,
 Thy Arms and Baggage, now my right:
 And if thou hast the heart to try't,
 I'll lend thee back thy self a while
 And once more for that carcass vile.
 Fight upon tick --- Quoth *Hudibras*,
 Thou offer'st nobly, valiant Lads,
 And I shall take thee at thy word.
 First let me rise, and take my sword,

That Sword which has so oft this day
 Through Squadrons of my Poes made way,
 And some to other Worlds dispatch,
 Now with a feeble Spinster match,
 Will blush with Bloud ignoble stain'd,
 By which no Honour's to be gain'd.
 But if thou'lt take m'advise in this,
 Consider while thou mayst what 'tis
 To interrupt a Victor's Course,
 B' opposing such a trivial Force:
 For if with conquest, I come off,
 (And that I shall do sure enough)
 Quarter thou canst not have, nor Grace,
 By law of Arms in such a Case;
 Both which I now do offer freely.
 I scorn (quoth she) thou Coxcomb silly,

(Clapping

(Clapping her hand upon her Breech,
To shew how much she priz'd his Speech)
Quarter, or Counsel from a Foe;
If thou canst force me to it, do.
But lest it should again be sed,
When I have once more won thy Head,
I took thee napping unprepar'd,
Arm and betake thee to thy Guard.

This said, she to her Tackle fell,
And on the *Knight* let fall a peal
Of Blows so fierce, and prest so home,
That he retir'd and follow'd's Bum.
Stand to't (quoth she) or yield to Mercy,
It is not fighting *Arse-versie*
Shall serve thy turn--- This stirr'd his Spleen
More than the Danger he was in,

The blows he felt, or was to feel,
Although th' already made him reel.
Honour, despight, revenge and shame,
At once unto his stomach came ;
Which fir'd it so, he rais'd his Arm
Above his Head, and rain'd a storm
Of blows so terrible and thick,
As if he meant to hush her quick.
But she upon her truncheon took them,
And by oblique diversion broke them ;
Waiting an opportunity
To pay all back with usury.
Which long she fail'd not of, for now
The *Knight* with one dead-doing blow
Resolving to decide the fight,
And she with quick and cunning flight
Avoiding it, the force and weight
He charg'd upon it was so great,

As almost sway'd him to the ground.
 No sooner she th' advantage found,
 But in she flew, and seconding
 With home-made thrust the heavy swing,
 She laid him flat upon his side,
 And mounting on his Frunk a-stride,
 Quoth she, I told thee what would come
 Of all thy vapouring, base Scum.
 Say, will the Law of Arms allow
 I may have Grace, and Quarter now?
 Or wilt thou rather break thy word,
 And stain thine Honour, than thy Sword.
 A Man of War to damn his Soul,
 In basely breaking his Parole.
 And when before the Fight, th' hadst vow'd
 To give no Quarter in cold blood:
 Now thou hast got me for a *Tartar*,
 To make m' against my will take quarter:

Why dost not put me to the Sword,
 But cowardly fly from thy Word?
 Quoth *Hudibras*, the day's thine own;
 Thou and thy Stars have cast me down:
 My Laurels are transplanted now,
 And flourish on thy conq'ring Brow:
 My Loss of Honour's great enough.
 Thou need'st not brand it with a Scoff:
 Sarcasmes may eclipse thine own,
 But cannot blur my lost Renown:
 I am not now in Fortune's Power,
 He that is down can fall no lower.
 The ancient *Heroes* were illustrious
 For b'ing benigne, and not blustrous,
 Against a vanquisht Foe: their Swords
 Were sharp and trenchant, not their Words;
 And did in Fight but cut Work out
 T'employ their Courtesies about.

Quoth she, although thou hast deserv'd,
 Base *Slubberdegullion*, to be serv'd
 As thou didst vow to deal with me,
 If thou hadst got the Victory;
 Yet I shall rather act a part
 That suits my Fame, than thy desert.
 Thy Arms, thy Liberty, beside
 All that's on the outside of thy Hide,
 Are mine by military Law,
 Of which I will not bate one straw:
 The rest, thy Life and Limbs, once more,
 Though doubly forfeit, I restore.

Quoth *Hudibras*, it is too late
 For me to treat or stipulate;
 What thou Commandst I must obey
 Yet those whom I expugnd to day,

Of thine own party, I let go,
 And gave them life and freedom too;
 Both *Dogs* and *Bear*, upon their parol,
 Whom I took pris'ners in this quarrel.

Quoth *Trulla*, Whether thou or they
 Let one another run away,
 Concerns not me; but was't not thou
 That gave *Crowdero* quarter too?
Crowdero, whom in Irons bound,
 Thou basely threw'st into *Lob's* pound
 Where still he lies, and with regret
 His generous Bowels rage and fret.
 But now thy carcass shall redeem,
 And serve to be exchange for him.

This said the *Knight* did straight submit,
 And laid his weapons at her feet.

Next he disrob'd his Gaberdine,
And with it did himself resign:
She took it, and forthwith devesting
The Mantle that she wore, said jesting,
Take that, and wear it for my sake;
Then threw it o're his sturdy back.
And as the *French* we conquer'd once,
Now give us Laws for Pantaloons,
The length of Breeches, and the gathers,
Port-cannons, Perriwigs, and Feathers;
Just so the proud insulting Lads
Array'd and dight'd *Hudibras*.

Mean while the other Champions, yerst
In hurry of the fight dispers'd,
Arriv'd, when *Trulla*'d won the day,
To share in th' Honour and the Prey,

And out of *Hudibras* his Hide
 With vengeance to be satisfy'd;
 Which now they were about to pour
 Upon him in a wooden shower.
 But *Trulla* thrust her self between,
 And striding o're his back agen,
 She brandish'd o're her head his sword,
 And vow'd they should not break her word;
 Sh' had given him quarter, and her bloud
 Or theirs should make their quarter good.
 For she was bound by Law of Arms,
 To see him safe from further harms,
 In Dungeon deep *Crowdero* cast
 By *Hudibras*, as yet lay fast;
 Where to the hard and ruthless stones
 His great Heart made perpetual moans.
 Him she resolv'd that *Hudibras*
 Should ransom, and supply his place.

This stopt their fury, and the basting
Which toward *Hudibras* was hasting.
They thought it was but just and right,
That what she had atchiev'd in fight,
She should dispose of how she pleas'd:
Crowdero ought to be releas'd;
Nor could that any way be done
So well as this she pitcht upon:
For who a better could imagine?
This therefore they resolv'd t' engage in.
The *Knight* and *Squire* first they made
Rise from the ground where they were laid;
Then mounted both upon their Horses,
But with their Faces to the *Arses*,
Orsin led *Hudibras's* beast,
And *Talgot* that which *Ralpho* prest,

Whom stout *Magnano*, valiant *Cerdon*
 And *Colon* waited as a guard or,
 All ush'ring *Trulla*, in the rear
 With th' Arms of either prisoner.
 In this proud order and array
 They put themselves upon their way,
 Striving to reach th' *enchanted Castle*,
 Where stout *Crowdero* in durance lay still.
 Thither with greater speed, than shows
 And triumphs over conquer'd Foes
 Do use t' allow, or than the *Bears*
 Or *Pageants* born before *Lord Mayors*
 Are wont to use, they soon arriv'd,
 In order Soldier like contriv'd,
 Still marching in a warlike posture,
 As fit for Battel as for Muster.
 The *Knight* and *Squire* they first unhorse,
 And bending 'gainst their Fort their force,

They

They all advanc'd, and round about
 Begirt the *Magical Redoubt*.
Magnan' led up in this adventure,
 And made way for the rest to enter;
 For he was skilful in *Black Art*,
 No less than he that built the Fort;
 And with an Iron Mace laid flat
 A breach, which straight all enter'd at;
 And in the wooden Dungeon found
Crowdero laid upon the ground;
 Him they release from durance base,
 Restor'd t' his *Fiddle* and his *Cafe*,
 And liberty, his thirsty rage
 With luscious vengeance to assuage;
 For he no sooner was at large,
 But *Trulla* straight brought on her charge,
 And in the self-same Limbo put
 The *Knight* and *Squire* where he was shut.

Where

Where leaving them i' th' wretched hole,
 Their bangs and durance to condole,
 Confin'd and conjur'd into narrow
 Enchanted mansion, to know sorrow;
 In the same order and array
 Which they advanc'd, they marcht away;
 But *Hudibras* who scorn'd to stoop
 To Fortune, or be laid to droop,
 Chear'd up himself with ends of Verse,
 And Sayings of Philosophers
 Quoth he, Th' one half of Man, his mind
 Is *Sui juris*, unconfin'd,
 And cannot be laid by the heels,
 What e'r the other moiety feels.
 'Tis not Restraint or Liberty
 That makes Men prisoners or free;

But

But perturbations that possess
 The Mind or *Æquanimities*.
 The whole world was not half so wide
 To *Alexander*, when he cry'd
 Because he had but one to subdue,
 As was a paultry narrow tub to
Diogenes, who is not fed
 (For ought that ever I could read)
 To whine, put finger i' th' eye, and sob
 Because h' had ne'r another *Tub*.
 The Ancients make two several kinds
 Of Prowess in heroick minds,
 The *Active* and the *Passive* valiant;
 Both which are *pari libra* gallant:
 For both to give blows and to carry,
 In fights are equenecessary;
 But in defeats, the *Passive* stout
 Are always found to stand it out.

Most desp'rarely, and to our doe
 The Active, 'gainst a conqu'ring Foe.
 Though we with blacks and blues are sugg'd,
 Or, as the vulgar say, are wagg'd:
 He that is valiant, and dares fight,
 Though drubb'd, can lose no honour by't.
 Honour's a *Lease for Lives to come*,
 And cannot be extended from
 The legal Tenant: 'tis a Chattel,
 Not to be forfeited in Battel.
 If he that in the field is slain,
 Be in the *Bed of Honour* lain,
 He that is beaten may be fed
 To lye in Honour's *Truckle-bed*.
 For as we see the eclips'd Sun
 By mortals is more gaz'd upon,
 Than when adorn'd with all his light
 He shines in Serene Sky most bright:

So Valour in a low estate
Is most admir'd and wonder'd at.

Quoth *Ralph*, How great I do not know
We may by being beaten grow;
But none that see how here we sit,
Will judge us overgrown with wit.
As gifted Brethren preaching by
A Carnal Hour-glass, do imply
Illumination can convey
Into them what they have to say,
But not how much; so well enough
Know you to charge, but not draw off.
For who without a *Cap* and *Banble*,
Having subdu'd a *Bear* and *Rabble*,
And might with Honour have come off,
Would put it to a second proof:

A politick exploit, right fit
For *Presbyterian Zeal* and *Wit*.

Quoth *Hudibras*, That Cuckow's tone,
Ralpho, thou always harp'st upon :
When thou at any thing wouldst rail,
Thou mak'st *Presbytery* thy scale
To take the height on't and explain
To what degree it is prophane.
Whats'ever will not with thy (*what d'ye call*)
Thy light *Jump* right thou call'st *Synodical*
As if *Presbytery* were a standard
To size whats'ever's to be slander'd.
Dost not remember how this day
Thou to my Beard wast bold to say,
That thou couldst prove *Bear-baiting* equal
With *Synods*, *Orthodox* and *Legal*?

Do, if thou canst, for I deny't,
And dare thee to't with all thy *Light*.

Quoth *Ralpho*, Truly that is no
Hard Matter for a Man to do,
That has but any *Gut's* *Brain's*,
And could believe it worth his pains,
But since you dare and urge me to it,
You'll find I've light enough to do it.

Synods are mystical *Bear-gardens*,
Where *Elders*, *Deputies*, *Churchwardens*,
And other Members of the Court,
Manage the *Babylonish* Sport.
For *Prolocutor*, *Scribe*, and *Beardard*,
Do differ only in a mere word.
Both are but sev'ral *Synagogues*
Of carnal Men, and *Bears* and *Dogs*.

Both

Both *Antichristian Assemblies*,
 To mischief bent as far's in them lies:
 Both stave and tail, with fierce contests,
 The one with Men, the other Beasts.
 The difference is, The one fights with
 The Tongue, the other with the Teeth;
 And that they bait but *Bears* in this,
 In th' other *Souls* and *Consciences*;
 Where *Saints* themselves are brought to stake
 For *Gospel-light* and *Conscience* sake;
 Expos'd to *Scribes* and *Presbyters*,
 Instead of *Mastive Dogs* and *Carrs*;
 Than whom th' have less humanity,
 For these at souls of Men will fly.
 This to the *Prophet* did appear,
 Who in a Vision saw a *Bear*,
 Prefiguring the beastly rage
 Of *Church-rule* in this latter Age:

As is demonstrated at full
By him that baited the *Pope's Ball*,
Bears naturally are Beasts of prey,
That live by Rapine, so do they,
What are their *Orders, Constitutions,*
Church-Censures, Curses, Absolutions,
But sev'ral mystick chains they make,
To tye poor Christians to the stake?
And then set heathen *Officers,*
Instead of *Dogs*, about their ears.
For to prohibit and dispence,
To find out or to make offence,
Of Hell and Heaven to dispose,
To play with Souls at fast and loose;
To set what Characters they please,
And mulcts on Sin or Godliness,
Reduce the Church to *Gospel-Order,*
By *Rapine, Sacriledge, and Murther;*

To make *Presbytery* supream,
 And *Kings* themselves submit to them;
 And force all people, though against
Their Consciences, to turn *Saints*,
 Must prove a pretty thriving Trade,
 When *Saints* Monopolists are made
 When *pious* frauds and *holy* shifts
 Are *dispensations* and *gifts*,
 There *Godliness* becomes mere ware,
 And ev'ry *Synod* but a Fair.

Synods are whelps of th' *Inquisition*,
 A mungrel breed of like pernicion,
 And growing up became the Sires
 Of *Scribes*, *Commissioners*, and *Triers*;
 Whose bus'ness is, by cunning slight
 To cast a figure for mens *Light*;

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To find in lines of Beard and Face,
The Physiognomy of Grace ;
And by the sound and *twang* of Nose,
If all be found within disclose,
Free from a crack or flaw of sinning,
As Men try *Pipkins* by the ringing.
By *Black Caps*, underlaid with *White*,
Give certain guesses at inward *Light* ;
Which *Serjeants at the Gospel* wear,
To make the *Spiritual Calling* clear.
The *Handkerchief* about the neck
(*Canonical Cravat* of *Smeck*,
From whom the Institution came,
When Church and State they set on flame,
And worn by them as badges then
Of *Spiritual Warfare* Men)
Judge rightly if *Regeneration*
Be of the *newest Cut* in fashion.

Sure 'tis an Orthodox opinion
 That *Grace is founded in Dominion.*
 Great *Piety* consists in *Pride* ;
 To *rule* is to be *sanctify'd* :
 To domineer, and to controul
 Both o're the Body and the Soul,
 Is the most perfect *discipline*
 Of Church-rule, and by *right divine.*
Bel and the *Dragon's* Chaplains were
 More moderate than these by far :
 For they (poor Knaves) were glad to cheat,
 To get their Wives and Children meat ;
 But these will not be fobb'd of so,
 They must have Wealth and Power too,
 Or else with bloud and desolation
 They'l tear it out o' th' heart o' th' Nation.

Sure these themselves from Primitive
And Heathen Priesthood do derive,
When *Butchers* were the only *Clerks*,
Elders and *Presbyters* of *Kirks*,
Whose *Directory* was to *kill* ;
And some believe it is so still.
The onely difference is, that then
They slaughter'd onely *Beasts*, now *Men*.
For then to sacrifice a Bullock,
Or now and then a Child to *Moloch*,
They count a vile Abomination,
But not to slaughter a whole *Nation*.
Presbytery does but translate
The Papacy to a *Free State*,
A *Common-wealth* of *Popery*,
Where ev'ry Village is a *See*
As well as *Rome*, and must maintain
A *Tithe Pig Metropolitan* :

Where ev'ry *Presbyter* and *Deacon*
 Commands the *Keys* for *Cheese* and *Bacon* ;
 And ev'ry *Hamlet's* governed
 By's *Holiness*, the *Church's* head,
 More haughty and severe in's place
 Than *Gregory* and *Boniface*.
 Such Church must (surely) be a Monster
 With many heads: for if we conster
 What in th' *Apocalyps* we find,
 According to th' Apostles mind,
 'Tis that the *Whore of Babylon*
 With many heads did ride upon ;
 Which Heads denote the sinful Tribe
 Of *Deacon*, *Priest*, *Lay-elder*, *Scribe*.

Lay-elder, *Simeon* to *Levi*,
 Whose little Finger is as heavy

As loins of Patriarchs, Prince-Prelate,
Archbishop secular. This Zelot
Is of a mungrel, divers kind,
Clerick before, and *Lay* behind ;
A Lawless *Linsy-woolsey* Brother,
Half of one Order, half another ;
A Creature of amphibious nature,
On Land a Beast, a Fish in Water ;
That always preys on Grace, or Sin ;
A Sheep without, a Wolf within.
This fierce Inquisitor has chief
Dominion over mens Belief
And Manners ; can pronounce a *Saint*
Idolatrous, or ignorant,
When superciliously he lifts
Through courtest Boulter others *gifts*.
For all Men live and judge amiss
Whose *Talents* jump not just with his.

He'll lay on *Gifts* with hands, and place
 On dullest noddle *light* and *grace*,
 The manufacture of the *Kirk*,
 Whose Pastors are but th' Handywork
 Of his Mechanick Paws, instilling
 Divinity in them by feeling.
 From whence they start up *chosen Vessels*,
 Made by Contact, as Men get *Meazles*.
 So *Cardinals*, they say, do grope
 At th' other end the new made *Pope*.

Hold, hold, quoth *Hudibras*, *Soft fire*,
 They say, *does make sweet Malt*. Good *Squire*,
Festina lente; not too fast;
 For *haste* (the Proverb says) *makes waste*.
 The Quirks and Cavils thou dost make
 Are false, and built upon mistake.

And

And I shall bring you, with your pack
 Of *Fallacies*, t' *Elenchi* back;
 And put your Arguments in mood
 And figure, to be understood.
 I'll force you by right ratiocination
 To leave your *Vitilitigation*,
 And make you keep to th' question close,
 And argue *Dialecticōs*.

The Question then, to state it first,
 Is which is *better*, or which *worst*,
Synods or *Bears*. *Bears* I avow
 To be the worst, and *Synods* thou.
 But to make good th' Assertion,
 Thou say'st th' are really *all one*.
 If so, not *worst*; for if th' are *idem*,
 Why then, *Tantunden dat tantidem*.

For if they are the *same*, by course
Neither is *better*, neither *worse*.

But I deny they are the *same*,
More than a *Maggot* and *I* am.

That both are *Animalia*,
I grant, but not *Rationalia* :

For though they do agree in kind,
Specifick difference we find.

And can no more make *Bears* of these,
Than prove *my Horse* is *Socrates*,

That *Synods* are *Bear-gardens* too,
Thou dost affirm; but I say no:
And thus I prove it, in a word,
Whats'ever *Assembly's* not impowr'd
To *censure*, *curse*, *absolve*, and *ordain*,
Can be no *Synod* : but *Bear-garden*

Has no such pow'r, *Ergo* 'tis none,
And so thy Sophistry's o'rethrown.

But yet we are beside the Question
Which thou didst raise the first contest on;
For that was, Whether *Bears* are better
Then *Synod-men*, I say, *Negatur*.
That *Bears* are *Beasts*, and *Synods Men*,
Is held by all : They'r better then.
For *Bears* and *Dogs* on four Legs go,
As *Beasts*, but *Synod-men* on Two.
'Tis true, they all have *Teeth* and *Nails*;
But prove that *Synod-men* have *tails*;
Or that a rugged, shaggy *Fur*
Grows o're the Hide of *Presbyter*;
Or that his *snout* and *spacious Ears*
Do hold proportion with a *Bear's*.

A *Bear's* a savage Beast, of all
Most ugly and unnatural,
Whelp't without form, until the Dam
Have lick't him into shape and frame;
But all thy *light* can ne'r evict
That ever *Synod-man* was lick't ;
Or brought to any other fashion
Than his own Will and Inclination.

But thou dost further yet in this
Oppugne thy self and sense, that is,
Thou would have *Presbyters* to go
For *Bears* and *Dogs* and *Bearwards* too.
A strange *Chimera* of Beasts and Men,
Made up of pieces Heterogene,
Such as in Nature never met
In eodem Subjecto yet.

Thy other Arguments are all
 Supposures, Hypothetical,
 That do but beg, and we may chuse
 Either to grant them, or refuse.
 Much thou hast said, which I know when,
 And where, thou stol'st from other Men,
 (Whereby 'tis plain thy *light* and *gifts*
 Are all but plagiary shifts ;)
 And is the same that *Ranter* sed,
 That arguing with me, broke my head,
 And tore a handful of my Beard:
 The self-same Cavils then I heard,
 When b'ing in hot dispute about
 This Controversie, we fell out ;
 And what thou know'st I answer'd then,
 Will serve to answer thee agen,

Quoth

Quoth *Ralpho*, Nothing but th' abuse

Of *Humane Learning* you produce;

Learning that Cobweb of the Brain,

Profane, erroneous, and vain;

A trade of Knowledge as repleat

As others are with fraud and cheat;

An Art t' incumber *Gists* and Wit,

And render both for nothing fit;

Makes *light* unactive, dull and troubled,

Like little *David* in *Saul's* Doublet;

A cheat that Scholars put upon

Other mens reason and their own;

A Fort of Error, to ensconce

Absurdity and Ignorance;

That renders all the adventures

To Truth impervious and abstruse,

By making plain things, in debate,

By Art, perplex and intricate:

Thus

For

For nothing goes for Sense or *Light*
That will not with old rules jump right.
As if Rules were not in the Schools
Deriv'd from Truth, but Truth from Rules.

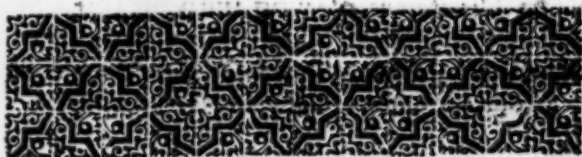
This *Pagan, Heathenish* invention
Is good for nothing but Contention.
For as in Sword-and-Buckler Fight,
All blows do on the Target light :
So when Men argue, the great'st part
O' th' Contest falls on terms of Art,
Until the Fustian stuff be spent,
And then they fall to th' Argument.

Quoth *Hudibras*, Friend *Ralph*, thou hast
Out-run the Constable at last ;
For thou art fallen on a new
Dispute, as senseless as untrue,

But

But to the former opposite;
And *contrary as black to white*;
Mere *Disparata*, that concerning
Presbytery, this *Human Learning*;
Two things I' averse, they never yet
But in thy rambling fancy met:
But I shall take a fit occasion
T' evince thee by Ratiocination,
Some other time, in place more proper
Than this w' are in: therefore let's stop here,
And rest our weary'd bones awhile,
Already tir'd with other toil.

Anno-



Annotations

TO THE

FIRST PART.

That could as well bind o'er as swaddle.

BInd over to the Sessions, as being a Justice of the Peace in his Country, as well as Colonel of a Regiment of Foot, in the Parliament's Army, and a Committee-man.

O

As

As *Mountaigne* playing with his Cat.

Mountaigne in his *Essays* supposes his Cat thought him a Fool, for losing his time, in playing with her.

Profoundly skill'd in *Analytique*.

Analytique is a part of *Logick* that teaches to decline and construe *Reason*, as *Grammar* does *Words*.

A Babylonish Dialect.

A Confusion of Languages, such, as some of our Modern *Virtuosi* us'd to exprets themselves in.

That had the Orator who once,

Demosthenes, who is said to have a defect in his Pronunciation, which he cur'd by using to speak with little Stones in his Mouth.

He could reduce all things to Acts.

The old Philosophers thought to extract Notions out of Natural things, as Chymists do Spirits and Essences,

Essences, and when they had refin'd them into the nicest Subtilties, gave them as insignificant Names, as those Operators do their Extractions: But (as *Seneca* says) the subtiller things are render'd, they are but the nearer to Nothing. So are all their Definitions of things by Acts, the nearer to Nonsense.

Where Truth in Person does appear.

Some Authors have mistaken Truth for a Real thing, when it is nothing but a right method of putting those notions or images of things (in the understanding of Man) into the same state and order, that their Originals hold in Nature, & therefore *Aristotle* says, *unumquodque sicut se habet secundum esse, ita se habet secundum veritatem.* Met. L. 2.

Like Words congeal'd in Northern Air.

Some report that in *Nova Zembla*, and *Greenland*, Mens Words are wont to be frozen in the Air, and at the Thaw may be heard.

He knew the Seat of Paradise.

There is nothing more ridiculous than the various
O 2 Opinions

opinions of Authors about the Seat of Paradise; Sir *Walter Rawleigh* has taken a great deal of pains to collect them, in the beginning of his *History of the World*; where those who are unsatisfied, may be fully inform'd.

By a High-Dutch Interpreter.

Goropius Becanus endeavours to prove that High-Dutch was the Language that *Adam* and *Eve* spoke in *Paradise*.

If either of them had a Navel.

Adam and *Eve* being made, and not conceiv'd, and form'd in the Womb, had no Navels, as some Learned Men have suppos'd, because they had no need of them.

Who first made Musick Malleable.

Musick is said to be invented by *Pythagoras*, who first found out the Proportion of Notes, from the sounds of Hammers upon an Anvil.

Like

Like *Mahomet's* were *Afs* and *Widgeon*.

Mahomet had a tame Dove that used to pick Seeds out of his Ear, that it might be thought to whisper and inspire him. His *Afs* was so intimate with him, that the *Mahometans* believe it carry'd him to Heaven, and stays there with him to bring him back again.

It was Canonique, and did grow
In Holy Orders by strict Vow.

He made a Vow never to cut his *Beard*, until the Parliament had subdued the King, of which Order of Phanatique Votaries, there were many in those times.

So Learned *Taliacotius*, &c.

Taliacotius was an *Italian* Chirurgeon, that found out a way to repair lost and decay'd Noses.

But left the Trade, as many more
Have lately done, &c.

Oliver Cromwel and *Colonel Pride* had been both
Brewers.

That *Cæsar's* Horse, who, as Fame goes,
Had Corns upon his Feet and Toes.

Julius Cæsar had a Horse with feet like a man's. *Utebatur equo insigni, pedibus prope humanis, & in modum digitorum ungulis fissis.* Suet. in *Jul.* Cap. 61.

The mighty *Tyrian* Queen that gain'd
With subtil shreds, a Tract of Land.

Dido Queen of *Carthage*, who bought as much Land as she could compass with an Oxe's Hide, which she cut into small Thongs, and cheated the Owner of so much Ground, as serv'd her to build *Carthage* upon.

As the bold *Trojan* Knight, seen Hell.

Eneas whom *Virgil* reports to use a Golden Bough, for a Pass to Hell, and Taylors call that place Hell, where they put all they steal.

In Magick, *Talisman*, and *Cabal*.

Talisman is a device to destroy any sort of Vermin, by casting their Images in Metal, in a precise minute, when the Stars are perfectly inclin'd to do them

them all the mischief they can. This has been experimented by some modern *Virtuosi*, upon Rats, Mice, and Flea's, and found (as they affirm) to produce the Effect with admirable success.

Raymund Lully interprets *Cabal* out of the *Arabick*, to signify *Scientia superabundans*, which his Commentator, *Cornelius Agrippa*, by over magnifying has rendered a very superfluous Foppery.

As far as *Adam's* first Green Breeches.

The Author of *Magia Adamica* indeavours to prove the Learning of the ancient *Magi*, to be deriv'd from that knowledge which God himself taught *Adam* in *Paradise*, before the Fall.

And much of *Terra Incognita*,

The Intelligible World could say.

The Intelligible World is a kind of *Terra del Fuego*, or *Psittacorum Regio*, discover'd only by the Philosophers, of which they talk, like Parrots, what they do not understand.

As Learn'd as the Wild Irish are.

No Nation in the World is more addicted to this occult Philosophy, than the Wild Irish, as appears

pears by the whole practice of their Lives, of which see *Cambden* in his Description of *Ireland*.

In *Rosy-Crucian* Lore as learned,
As he that vere *Adeptus* earned.

The Fraternity of the *Rosy-Crucians* is very like the Sect of the ancient *Gnostici*, who call'd themselves so, from the excellent Learning they pretended to, although they were really the most ridiculous Sots of all Mankind.

Vere *Adeptus*, is one that has commenc'd in their Phanatique Extravagance.

Thou, that with Ale, or viler Liquors,
Didst inspire *Withers*, *Pryn*, and *Vickars*.

This *Vickars* was a Man of as great Interest and Authority in the late Reformation, as *Pryn*, or *Withers*, and as able a Poet; He translated *Virgil's Æneids* into as horrible *Travesty* in earnest, as the French *Scaroon* did in *Burlesque*, and was only out-done in his Way by the Politique Author of *Oceana*.

We that are wisely mounted higher.

This Speech is set down as it was deliver'd by the
Knight

Knight in his own words: but since it is below the Gravity of Heroical Poetry, to admit of Humor, but all men are oblig'd to speak wisely alike; And too much of so extravagant a Folly would become tedious and impertinent: The rest of his Harangues have only his Sense exprest, in other Words, unless in some few places, where his own Words could not be so well avoided.

In Bloudy Cynarctomachy.

Cynarctomachy signifies nothing in the World, but a Fight between *Dogs* and *Bears*, though both the Learned and Ignorant agree, that in such Words very great Knowledge is contained: and our Knight, as one, or both of those, was of the same Opinion.

Or Force, we averruncate it.

Another of the same kind, which though it appear ever so Learned, and Profound, means nothing else but the Weeding of Corn.

The *Indians* fought for the Truth

Of th' Elephant and Monkey's Tooth.

The History of the White Elephant and the Monkey's Tooth, which the *Indians* ador'd, is written
by

by Monsieur *le Blanc*. This Monkey's Tooth was taken by the *Portuguese* from those that worship't it, and though they offer'd a vast Ransom for it, yet the Christians were perswaded by their Priests, rather to burn it. But as soon as the Fire was kindled, all the people present were not able to indure the horrible stink that came from it, as if the Fire had been made of the same Ingredients, with which Seamen use to compose that kind of *Glanado's*, which they call *Stinkards*.

The Rage in them like *Boute-fens*.

Boute-fens is a French word, and therefore it were uncivil to suppose any English Person (especially of Quality) ignorant of it, or so ill-bred as to need an Exposition.

As *Indian Britains* are from *Penguins*.

The *American Indians* call a great Bird they have, with a white Head, a *Penguin*; which signifies the same thing in the *Brittish* Tongue: from whence (with other Words of the same kind) some Authors have endeavour'd to prove That the *Americans* are originally deriv'd from the *Brittains*.

And

And though his Country-men the *Huns*!

This custom of the *Huns* is describ'd by *Ammianus Marcellinus*. *Hunii Semicruda cujusvis Pecoris carne vescuntur, quam inter femora sua & equorum terga subsertam, fotu calefaciunt brevi.* Pap. 686.

— He spous'd in *India*,
Of Noble House a Lady gay.

The story in *Le Blanc*, of a *Bear* that married a King's Daughter, is no more strange than many others in most Travellers, that pass with allowance, for if they should write nothing but what is possible, or probable, they might appear to have lost their labor, and observed nothing, but what they might have done as well at home.

They would not suffer the stout'st Dame
To swear by *Hercules's* Name.

The old *Romans* had particular Oaths for Men and Women to swear by, and therefore *Macrobius* says, *Viri per Castorem non jurabant antiquitus, nec Mulieres per Herculem, Ædepol autem juramentum erat tam mulieribus quam viris commune, &c.*

As

As stout *Armida*, bold *Thalestris*.

Two formidable Women at Arms in Romances,
that were cudgell'd into Love by their Gallants.

Wore in their hats like Wedding Garters.

Some few days after the King had accus'd the Five
Members of Treason in the House of Commons;
great Crouds of the Rabble came down to *West-*
minster-Hall, with Printed Copies of the Pro-
testation, ty'd in their Hats like Favours.

Make that Sarcafmous Scandal true !

Abusive or insulting had been better, but our
Knight believ'd the Learned Languages more
convenient to understand in, than his own Mo-
ther-Tongue.

And is indeed the self-same Case,
With theirs that swore t' *Et cætera's*.

The Convocation in one of the short Parliaments
that usher'd in the long one (as Dwarfs are wont
to do Knight Errants) made an Oath to be ta-
ken, by the Clergy, for observing of Canonical
obedience ; in which they injoyn'd their Bre-
thren,

thren, out of the abundance of their Consciences, to swear to Articles with &c.

Or the *French League*, in which Men vow'd,
To fight to the last drop of Bloud.

The *Holy League* in *France*, design'd and made for the Extirpation of the *Protestant Religion*, was the *Original*, out of which the *Solemn League and Covenant* here, was (with difference only of Circumstances) most faithfully transcrib'd. Nor did the success of both differ more than the Intent and Purpose; for after the destruction of vast numbers of People of all sorts, both ended with the Murthers of two Kings, whom they had both sworn to defend: and as our Covenanters swore every Man, to run one before another in the way of Reformation. So did the *French* in the *Holy League*, to fight to the last drop of Bloud.

First *Trulla* stav'd, and *Cerdon* tail'd.

Staving and Tayling are terms of Art us'd in the *Bear-Garden*, and signifie there only the parting of *Dogs* and *Bears*: though they are us'd Metaphorically in several other Professions, for moderating, as Law, Divinity, Hectoring, &c.

Or

Or like the late corrected Leathern
Ears of the Circumcised Brethren.

Pryn, Bastwick, and Burton, who laid down their
Ears as Proxies for three Professions of the God-
ly Party, who not long after maintain'd their
Right and Title to the Pillory, to be as good
and lawful, as theirs, who first of all took pos-
session of it in their Names.

By him that Baited the Pope's Bull.

A Learned Divine in King *James's* time wrote a
Polemick Work against the Pope, and gave it
that unlucky Nick-Name, of *The Pope's Bull*
Baited.

Canonical Cravat of *Smec*.

Smectymnus was a Club of Parliamentary Holders-
forth, The Characters of whose Names and Ta-
lents were by themselves exprest, in that sense-
less and insignificant word; They wore Hand-
kerchers about their Necks for a Note of Di-
stinction, (as the Officers of the Parliament
Army then did) which afterwards degenerated
into Carnal Cravats.

And

And leave your Vitiligation.

Vitiligation is a Word the *Knight* was passionately in Love with, and never fail'd to use it upon all possible occasions, and therefore to omit it, when it fell in the way, had argu'd too great a Neglect of his Learning, and Parts, though it means no more than a perverse Humour of Wrangling.

• •

F. I N I S.

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HUDIBRAS.

The Second Part.

By the Author of the First.

CORRECTED and AMENDED,

W I T H

Several Additions and Annotations.

L O N D O N,

Printed for R. Chiswell, T. Sawbridge,
R. Bentley, and G. Wells, 1689.

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LONDON.

Printed for R. Baskin, T. Sandridge,
R. Baskin, and G. Wills, 1689.

The Second PART of
HUDIBRAS.

The Argument of the first CANTO.

*The Knight being clapp'd, by th' heels in prison,
The last unhappy Expedition,
Love brings his action on the Case :
And lays it upon Hudibras.
How he receives the Ladies visit,
And cunningly solicits his suite,
Which she defers ; yet on Parol,
Redeems him from th' enchanted Isle.*

CANTO I.

BUt now, to observe *Romantick* method,
Let trusty Steel a while be sheathed ;
And all those harsh and rugged sounds
Of Bastinado's, Cuts, and Wounds,
Exchang'd to Love's more gentle style,
To let our Reader breath a while ;

In which that we may be as brief as
Is possible, by way of *Preface*,
Is't not enough to make one strange,
That some mens fancies should ne'er change,
But make all people doe, and say
The same things still the self-same way ?
Some Writers make all *Ladies* purloin'd,
And *Knights* pursuing like a whirl-wind :
Others make all their *Knights* in fits
Of Jealousie to lose their wits ;
Till drawing bloud o' th' Dames, like Witches,
Th' are forthwith cur'd of their Capriches.
Some always thrive in their *Amours*,
By pulling Plaisters off their Sores ;
As Cripples doe to get an Alms,
Just so doe they, and win their Dames.
Some force whole Regions in despight
O' *Geography* to change their site :

Make

Make former times shake hands with latter,
And that which was before come after.
But those that write in *Rhime*, still make
The one *Verse* for the other's sake ;
For, one for *Sense*, and one for *Rhime*,
I think's sufficient at one time.

But we forget in what sad plight
We lately left the captiv'd *Knights*
And pensive *Squire*, both bruised in body,
And conjur'd into safe Custody :
Tyr'd with Dispute, and speaking *Latine*,
As well as basting, and *Bear-baiting*,
And desperate of any course,
To free himself by wit or force ;
His only Solace was, that now
His dog-bolt Fortune was so low,
That either it must quickly end,
Or turn about again, and mend :

In which he found th' event, no less
Than other times, beside his guests,
There is a tall long-sided Dame,
(But wondrous light) ycleped *Fame*,
That like a thin *Camelion* boards
Her self on Air, and eats her words:
Upon her shoulders wings she wears,
Like hanging-flieves, lin'd through with Ears,
And Eyes, and Tongues, as Poets list,
Made good by deep *Mythologist*.
With these she through the Welkin flies,
And sometimes carries *Truth*, oft *Lyes*;
With Letters hung like *Eastern Pigeons*,
And *Mercuries* of farthest Regions;
Diurnals writ for Regulation
Of Lying, to enform the Nation;
And by their Publick use to bring down
The rate of *Whetstones* in the Kingdom;

About

About her neck a *Packet-Male*,
Fraught with Advice, some fresh, some stale,
Of Men that walk'd when they were dead,
And *Cows* of *Monsters* brought to bed,
Of *Hailstones* big as *Pullers* Eggs,
And Puppies whelp'd with twice to Legs;
A *Blazing-Star* seen in the *West*,
By six or seven Men at least :
Two Trumpets she does sound at once,
But both of clean contrary tones,
But whether both with the same Wind,
Or one before, and one behind,
We know not, only this can tell,
The one sounds vilely, th' other well ;
And therefore vulgar *Authors* name
Th' one Good, the other Evil *Fame*;
This tattling *Gossip* knew too well
What mischief *Hudibras* befell,

And streight the spightfull tidings bears
Of all to th' unkind Widow's Ears.
Democritus ne'er laugh'd so loud,
To see *Bayds* carted through the crowd,
Or Funerals with stately Pomp,
March slowly on in solemn dump,
As she laugh'd out, untill her back,
As well as sides, was like to crack.
She vow'd she would go see the sight,
And visit the distressed *Knight*,
To doe the office of a Nighbour,
And be a *Gossip* at his Labour :
And from his wooden Gaol, the Stocks,
To set at large his Fetter-locks,
And by Exchange, Parole, or Ransome,
To free him from th' enchanted Mansion.
This b'ing resolv'd, she call'd for Hood
And Usher, Implements abroad

Lush

Which

Which *Ladies* wear, beside a slender
Young waiting *Dam'sel* to attend her.
All which appearing, on she went,
To find the *Knight* in *Limbo* pent :
And 'twas not long before she found
Him, and his stout *Squire*, in the Pound ;
Both coupled in enchanted Tether
By farther Leg behind together :
For as he fate upon his Rump,
His Head, like one in dolefull dump,
Between his knees, his Hands apply'd
Unto his Ears on either side ;
And by him, in another hole,
Afflicted *Ralpho*, Cheek by Jowl ;
She came upon him in his wooden
Magicians Circle on the sudden,
As *Spirits* do t' a Conjuror,
When in their dreadfull shapes th' appear.

No sooner did the *Knight* perceive her,
 But streight he fell into a Fever,
 Inflam'd all over with disgrace,
 To be seen by her in such a place;
 Which made him hang the Head, and scowl,
 And wink, and goggle like an Owl.
 He felt his Brains begin to swim,
 When thus the Dame accosted him;
 This place (quoth she) they say's enchanted,
 And with *Delinquent Spirits* haunted,
 That here are ty'd in Chains, and scourg'd,
 Untill their guilty Crimes be purg'd:
 Look, there are two of them appear
 Like Persons I have seen somewhere:
 Some have mistaken Blocks and Posts,
 For *Spectres*, *Apparitions*, *Ghosts*,
 With Sawcer-eyes, and Horns; and some
 Have heard the Devil beat a Drum:

But.

But if our Eyes are not false Glasses,
That give a wrong account of Faces,
That *Beard* and I should be acquainted,
Before 'twas conjur'd and enchanted;
For though it be disfigur'd somewhat,
As if't had lately been in Combat,
It did belong t' a worthy *Knight*,
How'er this *Goblin* is come by't.

When *Hudibras* the *Lady* heard
To take kind notice of his *Beard*,
And speak with such respect and honour,
Both of the *Beard*, and the *Beard's* owner,
He thought it best to set as good
A Face upon it, as he cou'd,
And thus he spoke: *Lady*, Your bright
And radiant Eyes are in the right;
The *Beard's* th' Identick *Beard* you knew,
The same numerically true;

Nor

Nor is it worn by Fiend or Elf,
But its Proprietor himself.

Oh Heavens ! quoth she, can that be true ?
I do begin to fear 'tis you ;
Not by your individual Whiskers,
But by your Dialect and Discourse ;
That never spoke to Man or Beast
In notions vulgarly exprest.
But what malignant Star, alas !

Has brought you both to this sad pass ?

Quoth he, The fortune of the War,
Which I am less afflicted for,
Than to be seen with *Beard* and *Face*
By you in such a homely case.

Quoth she, those need not be asham'd,
For being honourably maim'd ;
If he that is in battel conquer'd,
Have any Title to his own *Beard*,

Though

Though yours be sorely lugg'd and torn,
It does your visage more adorn,
Than if 'twere prun'd, and starcht, and lander'd,
And cut square by the *Russian* Stander'd.
A torn *Beard's* like a tatter'd Ensign,
That's bravest which there are most rents in.
That Petticoat about your Shoulders
Does not so well become a Soldier's
And I'm affraid they are worse handled,
Although i' th' rear, your *Beard* the van led;
And those uneasie bruises make
My heart for company to ake,
To see so worshipfull a friend
I' th' Pill'ry set at the wrong end,
Quoth *Hudibras*, This thing call'd *Pain*,
Is (as the learned *Stoicks* maintain)
Not bad *simpliciter*, nor good,
But meerly as 'tis understood.

Scuse

Sense is deceitfull, and may feign,
As well in counterfeiting Pain
As other gross *Phænomena's*,
In which it oft mistakes the Case ;
But since th' immortal Intellect
(That's free from Errour and Defect,
Whose objects still persist the same)
Is free from outward bruise or maim,
Which nought external can expose
To gross material bangs or blows,
It follows we can ne'er be sure,
Whether we pain or not endure ;
And just so far are sore and griev'd,
As by the Fancy is believ'd :
Some have been wounded with conceit,
And dy'd of mere opinion streight ;
Others, though wounded sore in reason,
Felt no contusion, nor Discretion ;

A *Saxon* Duke did grow so fat,
That *Mice* (as Histories relate)
Eat Grots and Labyrinths to dwell in
His postick parts without his feeling;
Then how is't possible a kick
Should e'er reach that way to the quick?

Quoth she, I grant it is in vain
For one that's basted to feel pain,
Because the *Pangs* his bones endure
Contribute nothing to the Cure;
Yet *Honour* hurt, is wont to rage
With *Pain* no medicine can assuage.

Quot he, That *Honour's* very squeemish
That takes a basting for a blemish;
For what's more hon'rabl than *fears*,
Or skin to tatters rent in *Wars*?
Some have been beaten till they know
What Wood a Cudgel's of by th' blow;

Some

Some kick'd, untill they can feel whether
A Shoe be *Spanish* or *Neat's-Leather* ;
And yet have met, after long running,
With some whom they have taught that cunning,
The farthest way about, t' o'ercome,
In th' end does prove the nearest home ;
By *Laws* of learned *Duellists*
They that are bruised with *Wood*, or *Fists*,
And think one beating may for once
Suffice, are *Cowards*, and *Pultrons* :
But if they dare engage t' a second,
They're *stout* and *gallant* fellows reckon'd.
Th' old *Romans* freedom did bestow,
Our *Princes* worship, with a blow ;
King *Pyrrhus* cur'd his splenatick
And testy Courtiers with a kick.
The *Negus*, when some mighty *Lord*
Or *Potentate's* to be restor'd,

And

And Pardon'd for some great offence
With which he's willing to dispense ;
First has him laid upon his *Belly*,
Then, beaten *back*, and *side*, t' a *Jelly* ;
That done, he rises, humbly bows,
And gives thanks for the gracious blows ;
Departs not meanly proud, and boasting
Of his magnificent *Rib-roasting*.
The Beaten *Soldier* proves most manfull,
That, like his *Sword*, endures the Anvile,
And justly's held more formidable,
The more his Valour's malleable ;
But he that fears a *Bastinado*,
Will run away from his own shadow :
And though I'm now in *durance* fast,
By our own *Party* basely cast,
Ransome, *Exchange*, *Parole*, refus'd,
And worse than by the *Enemy* us'd ;

In close *Catasta* shut, past hope
Of *Wit*, or *Valour*, to elope :
As *Beards*, the nearer that they tend
To th' *Earth*, still grow more reverend :
And *Cannons* shoot the higher pitches,
The lower we let down their *Breeches* :
I'll make this low dejected *fate*
Advance me to a greater height.

Quoth she, Y' have almost made m' in Love
With that which did my pity move,
Great *Wits* and *Valours*, like great *States*,
Do sometimes sink with their own weights :
Th' extremes of *Glory*, and of *Shame*,
Like *East* and *West*, become the same :
No *Indian-Prince* has to his *Palace*
More follow'rs than a *Thief* to th' *Gallows*.
But if a *Beating* seem so brave,
What *Glorie's* must a *Whipping* have ?

Such

Such great *Atchievements* cannot fail
To cast Salt on a *Woman's Tail*;
For if I thought your *nat'ral Talent*
Of *Passive Courage* were so gallant
As you strain hard to have it thought,
I could grow *Amorous*, and *dote*.

When *Hudibras* this language heard,
He prick'd up's ears, and stroak'd his *Beard*:
Thought he, this is the *Lucky hour*,
Wines work when *Vines* are in the flowre;
This *Crisis* then I'll set my rest on,
And put her boldly to the *Question*.

Madam, what you would seem to doubt,
Shall be to all the World made out,
How I've been *Drubb'd*, and with what *Spirit*
And *Magnanimity* I bear it,
And if you doubt it to be true,
I'll stake my *self* down against you:

And if I fail in *Love* or *Troth*,
Be you the *Winner*, and take both.

Quoth She, I've heard old cunning *Stagers*
Say, Fools for *Argument's* use wagers;
And though I prais'd your *Valour*, yet
I did not mean to balk your *Wit*,
Which if you have, you must needs know
What I have told you before now,
And you b' experiment have prov'd
I cannot *Love* where I'm *belov'd*.

Quoth *Hudibras*, 'tis a *Caprich*
Beyond th' infliction of a *Witch*;
So Cheats to play with those still aim
That do not understand the *Game*.
Love in your heart as idly burns
As Fire in antique *Roman Urns*,
To warm the *Dead*, and vainly light
Those only that see nothing by't.

Have

Have you not pow'r to *entertain*,
And render *Love for love* again?
As no man can draw in his *breath*
At once, and force out *Air* beneath?
Or do you love your self so much,
To bear all *Rivals* else a Grutch?
What *Fate* can lie a greater Curse
Than you upon your self would force?
For *Wedlock* without *Love*, some say,
Is but a *Lock* without a *Key*.
It is a kind of *Rape* to *marry*
One that neglects, or cares not for ye:
For what does make it *Ravishment*,
But b'ing against the *Mind's Consent*?
A *Rape* that is the more inhumane
For being acted by a *Woman*.
Why are you *fair*, but to entice us
To love you, that you may despise us?

But though you cannot *love*, you say,
Out of your own *Fanatick* way,
Why should you not, at least, allow
Those that *love* you to doe so too?
For, as you fly me, and pursue
Love more averse, so I do you;
And am by your own *Doctrine* taught
To practise what you call a *fault*:

Quoth she, If what you say be true,
You must fly me, as I do you,
But 'tis not what we doe, but say,
In *Love* and *Preaching*, that must sway.

Quoth he, To bid me not to *love*,
Is to forbid my *Pulse* to move,
My *Beard* to grow, my *Ears* to prick up,
Or (when I'm in a fit) to hickup:
Command me to piss out the Moon,
And 'twill as easily be done.

Love's power's too great to be withstood
By feeble humane *flesh* and *bloud*.

'Twas he that brought upon his knees

The *Heepring Kill-Cow Hercules*;

Reduc'd his *Leager-lion's* skin

T' a *Petticoat*, and made him spin;

Siez'd on his *Club*, and made it dwindle

T' a feeble *Distaff*, and a *Spindle*:

'Twas he made *Emperours Gallants*

To their own *Sisters*, and their *Aunts*;

Set *Popes* and *Cardinals* agog,

To play with *Pages* at *Leap-frog*:

'Twas he that gave our *Senate* purges,

And fluxt the *House* of many a *Burgefs*;

Made those that represent the *Nation*

Submit, and suffer *Amputation*,

And all the *Grandeefs* of th' *Caball*

Adjourn to *Tubs*, at *Spring* and *Fall*.

He mounted *Synod-men* and rode 'em
To *Durty-lane*, and *little Sodom* ;
Made 'em *corvet*, like *Spanish Jenets*,
And take the Ring at *Madam* ———
'Twas he that made *Saint Francis* doe
More than the Dev'l could tempt him to ;
In cold and frosty weather grow
Enamour'd of a wife of *Snow*,
And though she were of *rigid* temper,
With melting *flames* accost and tempt her ;
Which after in *enjoyment* quenching,
He hung a *Garland* on his *Engine*.

Quoth she, if *Love* have these effects,
Why is it not forbid our *Sex* ?
Why is't not damn'd, and interdicted
For *Diabolical* and wicked ?
And song, as out of tune, against,
As *Turk* and *Pope* are by the *Saints* ?

I find

I find I've greater reason for it,
Than I believ'd before t'abhor it.

Quoth *Hudibras*, These sad effects
Spring from your *Heathenish* neglects
Of *Love's* great Pow'r, which he returns
Upon your selves with equal scorns;
And those, who worthy *Lovers* flight,
Plague's with prepos'trous Appetite:
This made the beauteous *Queen of Crete*
To take a *Town-Bull* for her Sweet;
And from her greatness stoop so low,
To be the Rival of a Cow:
Others to prostitute their great *Hearts*,
To be *Baboons* and *Monkeys* Sweet-hearts.
Some with the Dev'l himself in League grow,
By's Representative a *Negro*:
'Twas this made *Vestal* Maids love-sick,
And venture to be bury'd Quick.

Some

Some by their *Fathers*, and their *Brothers*,
 To be made *Mistresses* and *Mothers*;
 'Tis this that *Proudest Dames* enamours
 On *Lacquies*, and *Parlets des-Chambres*,
 Their haughty *Stomachs* overcomes,
 And makes 'em stoop to *Dirty Grooms*,
 To slight the *World*, and to disparage
Claps, *Issue*, *Infamy*, and *Marriage*.

Quoth she, These Judgments are severe,
 Yet such as I should rather bear,
 Than trust men with their *Oaths*, or prove
 Their *faith* and *secrecie* in *love*:

Says he, There is as weighty reason,
 For *Secresie* in *Love* as *Treason*.

Love is a *Burglarer*, a *Felon*,
 That at the *Window-eye* does steal in
 To rob the *Heart*, and with his prey
 Steals out again a closer way,

Which

Which whosoever can discover,
He's sure (as he deserves) to suffer.
Love is a fire that burns and sparkles
In *Men* as nat'rally as in *Char-coals*,
Which footy *Chymists* stop in holes,
When out of Wood they extract Coals;
So *Lovers* should their *Passions* choak,
That though they burn, they may not smok,
'Tis like that sturdy *Thief* that stole
And drag'd Beasts backwards into's hole:
So *Love* does *Lovers*, and us *Men*
Draws by the Tails into his Den;
That no *impression* may discover,
And trace t' his *Cave* the weary *Lover*.
But if you doubt I should reveal
What you entrust me under Seal,
I'll prove my self as close and vertuous
As your own *Secretary*, *Albertus*.

Quoth she, I grant you may be close
In hiding what your aims propose:
Love-Passions are like *Parables*,
By which Men still mean something else:
Though *Love* be all the World's pretence,
Money's the *Mythologick* fence,
The real substance of the shadow
Which all Address and Courtship's made to.

Thought he, I understand your *Play*,
And how to quit you your own way;
He that will win his *Dame* must doe
As *Love* does, when he bends his *Bow*,
With one hand thrust the *Lady* from,
And with the other pull *her* home.
I grant, quoth he, *Wealth* is a great
Provocative to am'rous heat;
It is all *Philters*, and high Diet,
That makes *Love* Rampant, and to fly out:

Tis

Tis *Beauty* always in the Flowre;
That buds and blossoms at fourscore:
Tis that by which the *Sun* and *Moon*
At their own Weapons are out-done;
That makes *Knights-Errant* fall in trances,
And lay about 'em in *Romances*:
'Tis *Virtue*, *Wit*, and *Worth*, and all
That men *Divine* and *Sacred* call;
For what is *Worth* in any thing,
But so much *Money* as 'twill bring:
Or what but *Riches* is there known,
Which man can solely call his own;
In which no Creature goes his half,
Unless it be to *squint* and *laugh*?
I do confess, with *Goods* and *Land*
I'd have a Wife at second hand;
And such you are: Nor is't your person
My stomach's set so *sharp* and *fierce* on,

But

But tis (your better part) your *Riches*,
That my enamour'd heart bewitches;
Let me your *Fortune* but possess,
And settle your person how you please,
Or make it o'er in trust to th' *Devil*,
You'll find me *reasonable* and *civil*.

Quoth she, I like this plainness better
Then false *Mock-passion*, *Speech*, or *Letter*,
Or any feat of *Qualm*, or *Swooning*,
But *hanging* of your self, or *drowning*;
Your only way with me to *break*
Your mind, is *breaking* of your Neck:
For as when *Merchants* break, o'erthrown
Like *Nine-pins*, they strike others down;
So that would break my *heart*, which done,
My tempting *Fortune* is your own.
These are but trifles ev'ry *Lover*
Will damn himself over and over,

And greater matters undertake
For a less worthy *Mistress* sake;
Yet th' are the only ways to prove
Th' unfeign'd realities of *Love*;
For he that hangs, or beats our's brains,
The *Devil's* in him if he feigns.

Quoth *Hudibras*, This way's too rough
For mere *experiment*, and *proof*;
It is no jesting, trivial matter,
To swing in th' Air, or plunge in Water,
And, like a Water-witch, try *love*
That's to destroy and not to prove:
As if a man should be dissected,
To find what part is disaffected:
Your better way is to make over
In *trust* your fortune to your *Lover*;
Trust is a *Tryall*, if it break,
'Tis not so desp'rate as a *Neck* :

Beside,

Beside, th' *experiment's* more certain,
Men venture *Necks* to gain a Fortune;
The Soldier does it ev'ry day
(Eight to the week) for sixpence pay:
Your Pettifoggers damn their Souls,
To share with Knaves in Cheating Fools:
And Merchants, vent'ring through the Main,
Slight Pirates, Rocks, and Horns, for gain.
This is the way I'dvise you to,
Trust me, and see what I will do.

Quoth she, I should be loth to run
My self all th' hazard, and you none,
Which must be done, unless some *deed*
Of yours afore said do precede;
Give but your self one gentle *swing*
For tryall, and I'll cut the *string*:
Or, give that Rev'rend *Head* a mall,
Or two, or three, against a Wall;

To shew you are a man of metal,
And I'll engage my self to settle.

Quoth he, my *Head's* not made of *brass*,
As *Friar Bacon's* noddle was:
Nor (like the *Indian's* scull) so tough,
That, *Authours* say, 'twas *Musket-proof*:
As it had need to be to enter
As yet on any new *Adventure*;
You see what *bangs* it has endur'd,
That would before new *feats* be cur'd:
But if that's all you stand upon,
Here, strike me *luck*, it shall be done.

Quoth she, The matter's not so far gone
As you suppose, *Two words t' a Bargain*,
That may be done, and time enough,
When you have given down-right proof;
And yet 'tis no *Fantastick* pique,
I have to love, nor coy *dislike*;

'Tis no implicate, nice *Aversion* sin nor, worth of
T' your *Conversation*, *Meine*, or *Person*, no ill
But a just fear lest you should prove
False and perfidious in *Love*;
For if I thought you could be *true*,
I could *love* twice as much as you.

Quoth he, My faith as *Adamantine*,
As Chains of *Destiny*, I'll maintain;
True as *Apollo* ever spoke,
Or *Oracle* from heart of Oak;
And if you'll give my *flame* but vent,
Now in close hugger-mugger pent,
And shine upon me but benignly,
With that one, and that other *Pigmye*,
The *Sun* and *Day* shall sooner part,
Than *Love*, or you, shake off my heart;
The *Sun* that shall no more dispence
His own, but *your* bright influence;

I'll carve your name on *Barks of Trees*,
With *True-loves knots*, and *Flourishes*;
That shall infuse eternal *spring*,
And ever-lasting flourishing.
Drink ev'ry Letter on't in *Stum*,
And make it brisk *Campaign* become;
Where e'er you tread, your foot shall set
The *Primrose* and the *Violet*;
All *Spices*, *Perfumes*, and *sweet Powders*,
Shall borrow from your breath their *Odours*;
Nature her *Chârtèr* shall renew,
And take all *lives* of things from you;
The *World* depend upon your *Eye*,
And when you frown upon it, dye.
Only our *Loves* shall still survive,
New *Worlds* and *Natures* to out-live;
And, like to *Herald's Moons*, remain
All *Crescents*, without *change* or *wane*.

Hold, hold, quoth she, no more of this,
Sir *Knight*, you take your aim amiss;
For you will find it a hard *Chapter*,
To catch me with *Poetick Rapture*,
In which your *Mastery of Art*
Doth shew it self, and not your *Heart* :
Nor will you raise in mine *combustion*,
By dint of high *Heroick* fustion :
She that with *Poetry* is won,
Is but a *Desk* to write upon ;
And what men say of her, they mean
No more than that on which they *lean*.
Some with *Arabian Spices* strive
T^e embalm her cruelly alive ;
Or *season* her, as *French Cooks* use
Their *Haut-gusts*, *Buollies*, or *Ragusts* ;
Use her so barbarously ill,
To grind her Lips upon a *Mill*,

Untill

Untill the *Facet Doublet* doth
Fit their *Rhimes* rather than her mouth;
Her mouth compar'd t' an *Oyster's*, with
A row of *Pearl* in't stead of *Toeth*;
Others make *Posies* of her *Cheeks*,
Where *red* and *whiteſt* colours mix;
In which the *Lilly*, and the *Rose*,
For *Indian Lake*, and *Ceruse* goes.
The *Sun* and *Moon* by her bright eyes
Eclips'd, and darken'd in the *Skies*,
Are but *Black-patches* that ſhe wears,
Cut into *Suns*, and *Moons*, and *Stars*:
By which *Aſtrologers*, as well
As thoſe in *Heav'n* above, can tell
What ſtrange Events they do foreſhow
Unto her Under-world below.
Her Voice the *Muſick* of the *Spheres*,
So loud, it deafens mortal ears;

As wise *Philosophers* have thought,
And that's the cause we hear it not.
This has been done by some, who those
Th' ador'd in *Rhime* would kick in *Prose*;
And in those *Ribbons* would have hung,
Of which melodiously they sung:
That have the hard *fate* to write best
Of those still that deserve it least;
It matters not how *false*, or *forc'd*,
So the *best* things be said o'th' *worst*;
It goes for nothing when 'tis said,
Only the *Arrow's* drawn to th' head,
Whether it be *Swan* or *Goose*
They level at; So *Shepherd's* use
To set the same *mark* on the *hip*
Both of their *sound* and *rotten Sheep*:
For *Wits* that carry *low* or *wide*,
Must be aim'd *higher*, or *beside*

The

The *mark*, which else they ne'r come nigh,
But when they take their aim awry.
But I do wonder you should chuse
This way t' attack me with your *Muse*,
As one cut out to pass your tricks on,
With *Fulhams* of *Poetick* fiction :
I rather hop'd I should no more
Hear from you o'th' *Gallanting* score :
For hard *dry-bastings* use to prove
The readiest Remedies of *Love*,
Next a *dry-diet* ; But if those fail,
Yet this uneasy Loop-hole *Gaul*
In which y'are hamper'd by the *fet-lock*,
Cannot but put y' in mind of *Wedlock* ;
Wedlock that's worse than any hole here,
If that may serve you for a *Cooler* ;
T'allay your *Metall*, all agog
Upon a *Wife*, the heav'r clog.

Nor rather thank your gentler *Fate*,
 That, for a bruise'd or broken *Pate*,
 Has freed you from those *knobs* that grow
 Much harder on the Marry'd *Brow*:
 But if no dread can cool your *Courage*,
 From vent'ring on that *Dragon*, Marriage;
 Yet give me *Quarter*, and advance
 To nobler aims your *Puissance*:
 Level at *Beauty* and at *Wit*,
 The fairest mark is easiest hit.

Quoth *Hudibras*, I'm before-hand
 In that already with your command:
 For where does *Beauty* and high *Wit*
 But in your *Constellation* meet?

Quoth she, What does a *Match* imply,
 But *likeness* and *equality*?
 I know you cannot think me fit,
 To be th' *Yoke-fellow* of your *Wit*:

Nor

Nor take one of so mean *Deserts*,
To be the *Part'ner* of your *Parts*;
A *Grace*, which if I could believe,
I've not the conscience to receive.

That *Conscience*, quoth *Hudibras*,
Is mis-inform'd; I'll state the *Case*:
A man may be a *Legal Donor*
Of any thing whereof he's *owner*;
And may confer it where he lists,
I th' Judgment of all *Casuits*:
Then *Wit*, and *Parts*, and *Valour* may
Be ali'nate, and made away
By those that are *Proprietors*,
As I may give, or sell my *Horse*.

Quoth she, I grant the *Case* is true,
And proper 'twixt your *Horse* and you;
But whether I may *take*, as well
As you may *give away*, or *sell*?

Buyers

Buyers you know are bid beware;
And worse than Thieves *Receivers* are.
How shall I answer *Hue* and *Cry*
For a *Roan-Gelding* twelve Hands high,
All spurr'd and switch'd, a *Lock* on's hoof,
A *sorrel-mane*; can I bring proof
Where, when, by whom, & what y'were sold for
And in the open *Market* toll'd for?
Or should I take you for a stray,
You must be kept a year and day
(E'er I can own you) here i' th' pound,
Where, if y'are sought, you may be found:
And in the mean time I must pay
For all your *Provender* and *Hay*.

Quoth he, It stands me much upon
T' *enervate* this *Objection*,
And prove my self by *Topick* clear
No *Gelding*, as you would infer.

Loss of *Virility's* averr'd
To be the cause of loss of *Beard*,
That does (like *Embryo* in the womb)
Abortive on the *Chin* become.

This first a *Woman* did invent,
In envy of *Man's* ornament.

Semiramis of *Babylon*,

Who first of all cut men o'th' *Stone*,

To mar their *Beards*, and laid foundation

Of *Sow-geldering* operation.

Look on this *Beard*, and tell me whether

Eunuchs were such, or *Geldings* either.

Next it appears I am no *Horse*,

That I can argue, and discourse,

Have but two *legs*, and ne'r a *tail*,

Quoth she, That nothing will avail;

For some *Philosophers* of late here

Write, Men have four legs by *Nature*,

And

And that 'tis *Custom* makes them go
Erron'ously upon but two ;
As 'twas in *Germany* made good
By boy that lost himself in *Wood* ;
And growing down t'a man was wont
With *Wolves* upon all four to hunt.
As for your reasons drawn from *tails*,
We cannot say they're true or false,
Till you explain your self, and show
B' experiment 'tis so or no.

Quoth he, If you'll joyn Issue on't,
I'll give you satisfact'ry account ;
So you will promise, if you lose,
To settle all, and be my *Spouse*,

That never shall be done (quoth she)
To one that wants a *Tail* by me :
For *Tails* by Natures sure were meant,
As well as *Beards*, for ornament ;

And though the *Vulgar* count them homely,
In *man* or *beast* they are so comely,
So *Genteel*, *Alamode*, and handsome,
I'll never marry *man* that wants one;
And till you can demonstrate plain,
You have one equal to your *Mane*,
I'll be torn piece-meal by a *Horse*,
E'er I'll take you for *better* or *worse*,
The *Prince* of *Cambay's* daily food
Is *Aspe*, and *Basilisk*, and *Toad*;
Which makes him have so strong a breath,
Each night he stinks a *Queen* to death;
Yet I shall rather lye in's *Arms*
Than yours, on any other *terms*.

Quoth he, What *Nature* can afford,
I shall produce upon my word;
And if she ever gave that *boon*
To man, I'll prove that I have one;

I mean,

I mean, by *postulate Illation*,
When you shall offer just occasion ;
But since y' have yet deny'd to give
My *Heart*, your *Pris'ner*, a *Reprieve*,
But made it sink down to my heel,
Let that at least your pity feel,
And for the sufferings of your *Martyr*,
Give its poor *Entertainer* quarter ;
And by *Discharge*, or *Main-prize* grant
Delivery from this base *Restraint*.

Quoth she, I grieve to see your *Leg*
Stuck in a hole here like a *Peg*,
And if I knew which way to do't,
(Your *Honour* safe) I'd let you out.
That *Dames* by *Gaol-delivery*
Of *Errant Knights* have been set free,
When by *Enchantments* they have been,
And sometimes for it too, laid in ;

Is that which *Knights* are bound to doe
By *Order*, *Oath*, and *Honour* too:
For what are they renowned and famous else,
But aiding of distressed *Damofels*?
But for a *Lady* no ways *Errant*
To free a *Knight*, we have no warrant
In any *Authenticall Romance*,
Or *Classick Authour* yet of *France*:
And I'd be loth to have you break
An *Ancient Custome* for a freak,
Or *Innovation* introduce
In place of things of *antick* use;
To free your heels by any course
That might b' unwholesome to your *Spurs*:
Which if I should consent unto,
It is not in my pow'r to doe;
For 'tis a service must be done ye
With solemn previous *Ceremony*.

Which

Which always has been us'd t'untie
 The *Charms* of those who here do lie;
 For as the *Ancients* heretofore
 To *Honour's Temple* had no door,
 But that which thorough *Vertue's* lay;
 So from this *Dungeon* there's no way
 To honour'd freedom, but by passing
 That other *Vertuous School of Lashing*,
 Where *Knights* are kept in narrow lists,
 With wooden *Lockets* 'bout their wrists,
 In which they for a while are *Tenents*,
 And for their *Ladies* suffer *Penance*;
Whipping, that's *Vertue's* Governels,
 Tutrels of *Arts* and *Sciences*,
 That mends the gross mistakes of *Nature*,
 And puts new life into dull matter;
 That lays foundation for *Renown*,
 And all the honours of the *Gown*:

This

This suffer'd, they are set at large,
And freed with honour'ble discharge:
Then in their *Robes* the *Penitentials*
Are streight presented with *Credentials*,
And in their way attended on
By *Magistrates* of ev'ry Town;
And all respect, and charges paid,
They're to their ancient *Seats* convey'd.
Now if you'll venture for my sake
To try the toughness of your *back*,
And suffer (as the rest have done)
The laying of a *Whipping* on,
(And may you prosper in your suit,
As you with equal vigour do't)
I here engage to be your Bail,
And free you from th' *Unknightly Gaol*.
But since our *Sex's* modesty
Will not allow I should be by,

S

Bring

Bring me on *Oath*, a fair account,
And *honour* too, when you have don't;
And I'll admit you to the place
You claim as *due* in my good grace.
If *Matrimony* and *Hanging* go
By *Dest'ny*, why not *Whipping* too?
What med'cine else can cure the *sirs*
Of *Lovers*, when they lose their *Wits*?
Love is a *Boy* by *Poets* styl'd,
Then *Spare the Rod*, and *spoil the Child*.
A *Persian* Emp'rour whip'd his *Grandam*
The *Sea*, his Mother *Venus* came on;
And hence some *Rev'rend* men approve
Of *Rosemary* in making *Love*.
As skilfull *Coopers* hoop their *Tubs*
With *Lydian* and with *Phrygian* Dubs;
Why may not *Whipping* have as good
A *Grace*, perform'd in *Time* and *Mood*,

With

With comely movement, and by Art,
Raife Passion in a *Lady's* heart ?
It is an easier way to make
Love by, than that which many take.
Who would not rather suffer *Whipping*,
Than swallow *Toasts* of bits of *Ribon* ?
Make wicked *Verses*, *Treats*, and *Faces*,
And spell Names over, with *Beer-glasses* ?
Be under Vows to *hang* and *die*
Love's Sacrifice, and all a *lye* ?
With *China-Oranges*, and *Tarts*,
And whining *Plays*, lay bait for Hearts ?
Bribe *Chamber-maids* with love and money,
To break no Roguish *jeasts* upon ye ?
For Lillies limn'd on *Cheeks*, and *Roses*,
• With painted perfumes, hazard *Noses* ?
Or vent'ring to be brisk and wanton,
Doe penance in a *Paper Lanthorn* ?

All this you may compound for now
By suffering what I offer you ;
Which is no more then has been done
By *Knights* for *Ladies* long ago :
Did not the Great *La Mancha* doe so
For the *Infanta Del Taboso* ?
Did not th' *Illustrious Bassa* make
Himself a *Slave* for *Missè's* sake ?
And with Bull's-pizle, for her *love*,
Was taw'd as gentle as a *Glove* ?
Was not young *Florio* sent (to cool
His flame for *Biancafiore*) to *School*,
Where *Pedant* made his *Pathick* Bum
For her sake suffer *Martyrdom* ?
Did not a certain *Lady* whip
Of late her Husband's own *Lordship* ?
And though a *Grande* of the *House*,
Clawd him with *Fundamental* blows,

Ty'd

Ty'd him stark-naked to a Bed-post,
And fir'd his hide as if sh' had rid post;
And after in the *Sessions-Court*,
Where *Whipping's* judg'd, had honour for't?
This *swear* you will perform, and then
I'll set you from th' *Inchanted Den*,
And the *Magician Circle* clear.

Quoth he, I do *profess* and *swear*,
And will perform what you enjoyn,
Or may I never see you *mine*.

Amen (quoth she,) Then turn'd about,
And bid her *Squire* to let him out.
But e'er an *Artist* could be found
T' undoe the *Charms* another bound,
The *Sun* grew low, and left the Skies,
Put down (some write) by *Ladies* eyes.
The *Moon* pull'd off her veil of Light,
That hides her face by day from sight,

(Mysterious Veil, of brightness made,
That's both her lustre, and her shade)
And in the Night as freely shone,
As if her Rays had been her own:
For Darkness is the proper Sphere
Where all false Glories use t' appear,
The twinkling Stars began to muster,
And glitter with their borrow'd lustre,
While Sleep the weary'd World reliev'd,
By counterfeiting *Death* reviv'd.
Our *Vor'ry* thought it best t' adjourn
His *Whipping*-penance till the morn,
And not to carry on a *Work*
Of such importance in the Dark,
With erring haste, but rather stay,
And doe't in th' open face of Day;
And in the mean time, go in quest
Of next *Retreat* to take his Rest.

CANTO II.

THE

A R G U M E N T.

*The Knight and Squire in hot Dispute,
Within an Ace of falling out,
Are parted with a sudden fright
Of strange Alarm, and stranger sight;
With which adventuring to stickle,
They're sent away in nasty pickle.*



Is strange how some men's
Tempers suit
(Like Bawd and Brandee) with
Dispute,

That for their own *Opinions* stand fast,
Only to have them claw'd and canvast.

That kept their *Conscienc*es in Cases,
As *Fidlers* do their *Crowds* and *Bases*,

Ne'er to be us'd but when they're bent
To play a fit for *Argument*.

Make *true* and *false*, *unjust* and *just*,

Of no use but to be discusst.

Dispute and set a *Paradox*,

Like a strait Boot upon the Stocks,

And stretch it more unmercifully,

Than *Helmunt*, *Mountaygn*, *White*, or *Tully*.

So th'ancient *Stoicks* in their Porch

With fierce dispute maintain'd their *Church*;

Beat out their Brains in fight and study,

To prove that *Virtue* is a *Body*;

That *Bonum* is an *Animal*,

Made good with stout *Polemick* Brail :

In which, some hundreds on the place

Where slain outright, and many a face

Retrench'd

Retrench'd of *Nose*, and *Eyes*, and *Beard*,
To maintain what their *Self* averr'd.
All which the *Knight* and *Squire* in wrath
Had like t' have suffer'd for their faith;
Each striving to make good his own,
As by the *sequel* shall be shown.
The Sun had long since in the Lap
Of *Thetis* taken out his *Nap*,
And like a *Lobster* boil'd, the *Morn*
From *black* to *red* began to turn.

When *Hudibras*, whom thoughts and aking
Twixt sleeping kept all night, and waking,
Began to rub his droufie eyes,
And from his Couch prepar'd to rise;
Resolving to dispatch the Deed
He vow'd to doe, with trusty speed.
But first, with knocking loud and bawling,
He rous'd the *Squire*, in *Truckle* lolling,

And,

And, after many Circumstances,
 Which vulgar *Authors in Romances*
 Do use to spend their *time and wits on*,
 To make impertinent Description;
 They got (with much adoe) to *Horse*,
 And to the *Castle* bent their Course,
 In which, he to the *Dame* before
 To suffer *whipping Duty* swore:
 Where now arriv'd, and half unharnest,
 To carry on the work in earnest,
 He stopp'd and paus'd upon the sudden,
 And with a serious forehead plodding,
 Sprung a new Scruple in his head,
 Which first he scratch'd, and after said;
 Whether it be direct *infringing*
 An *Oath*, if I should wave this *swinging*,
 And what I've sworn to bear, forbear,
 And so b' *Equivocation* swear;

Or whether't be a lesser *Sin*
To be forsworn, than act the thing,
Are deep and subtil *points*, which must,
T' inform my Conscience, be discuss.
In which to err a tittle may
To *errours* infinite make way:
And therefore I desire to know
Thy *Judgment* e'er we farther go.

Quoth *Ralpho*, Since you doe injoin't
I shall enlarge upon the *Point*.
And for my own part do not doubt
Th' *Affirmative* may be made out;
But first to *state* the *Case* aright,
For best advantage of our light;
And thus 'tis: Whether't be a *Sin*
To *claw* and *curry* your own *skin*
Greater, or less, than to forbear,
And that you are forsworn, forswear.

But

But first, o'th first: The *Inward Man*,
 And *Outward*, like a *Clan* and *Clan*,
 Have always been at Daggers-drawing,
 And one another Clapper-clawing:
 Not that they really cuff, or fence,
 But in a Spiritual *Mystick* sense,
 Which to mistake, and make 'em squabble,
 In literal fray 's abominable;
 'Tis Heathenish, in frequent use
 With *Pagans*, and *Apostate Jews*,
 To offer Sacrifice of *Bridewells*:
 Like modern *Indians* to their *Idols*,
 And mungril *Christians* of our times,
 That exp'ate less with greater *Crimes*,
 And call the foul *Abomination*
Contrition, and *Mortification*.
 Is't not enough w' are bruise'd and kicked
 With sinfull members of the wicked;

Our Vessels, that are *sanctifi'd*,
Profan'd and *curri'd*, back and side;
But we must claw our selves with shamefull
And Heathen stripes, by their example?
Which (were there nothing to forbid it)
Is *impious*, because they did it.
This therefore may be justly reckon'd
A *heinous* sin. Now to the second,
That *Saints* may claim a *Dispensation*
To *swear* and *forswear*, on occasion;
I doubt not, but it will appear
With pregnant light. The *point* is clear:
Oaths are but *words*, and *words* but *wind*,
Too feeble implements to *bind*;
And hold with *deeds* proportion, so
As *shadows* to a *substance* do.
Then when they strive for *place*, 'tis fit
The *Weaker Vessel* should submit;

Although

Although your *Church* be opposite
 To ours, as *Black Friars* are to *White*,
 In *Rule* and *Order*; yet I grant
 You are a *Reformado Saint*;
 And what the *Saints* do claim as due,
 You may pretend a *Title* to:
 But *Saints*, whom *Oaths* or *Vows* oblige,
 Know little of their *Privilege*;
 Farther (I mean) than carrying on
 Some self-advantage of their own:
 For if the *Dev'l* to serve his turn
 Can tell *Truth*, why the *Saints* should scorn,
 When it serves theirs, to *swear* and *lie*,
 I think there's little reason why:
 Else h' has a greater pow'r than they,
 Which 'twere impiety to say;
 W'are not commanded to forbear
 Indefinitely at all to *swear*,

But to swear idly, and in vain,
 Without self interest or gain,
 For breaking of an Oath, and Lying,
 Is but a king of Self-denying,
 A Saint like virtue, and from hence
 Some have broke Oaths by Providence:
 Some, to the Glory of the Lord,
 Perjur'd themselves and broke their word:
 And this the constant Rule and Practice
 Of all our late Apostles Acts is.
 Was not the Cause at first begun
 With Perjury, and carry'd on?
 Was there an Oath the Godly took,
 But in due time and place they broke?
 Did we not bring our Oaths in first,
 Before our Plate, to have them burst,
 And cast into fitter models for
 The present use of Church and War?

Did,

Did not our *Worthies* of the *House*,
 Before they broke the *Peace*, break *Vows* ?
 For having freed us, first, from both
 Th' *Allegiance* and *Supremac*-*Oath* ;
 Did they not next compell the *Nation*,
 To take and break the *Protestation* ?
 To swear, and after to recant
 The *solemn League and Covenant* ?
 To take th' *Engagement*, and disclaim it,
 Enforc'd by those who first did frame it ?
 Did they not swear at first, to fight
 For the *KING's Safety*, and His *Right* ;
 And after march'd to find him out,
 And charg'd him home with *Horse and Foot* ;
 And yet still had the confidence,
 To swear, It was in His *defence* ?
 Did they not swear to *live and dye*
 With *Effex*, and streight laid him by ?

If that were all, for some have *swore* below that
 As false as they, if th' did no more.
 Did they not *swear* to maintain *Law*,
 In which that *swearing* made a *Flaw*?
 For *Protestant Religion Vow*,
 That did that *Vowing* disallow?
 For *Privilege* of *Parliament*,
 In which that *swearing* made a *Rent*?
 And since of all the *three* not one
 Is left in being, 'tis well known.
 Did they not *swear*, in express words,
 To prop and back the *House of Lords*?
 And after turn'd out the whole *House-full*
 Of *Peers*, as dang'rous, and unusefull?
 So *Cromwell*, with deep *Oaths* and *Vows*,
 Swore all the *Commons* out of th' *House*,
 Vow'd that the *Red-Coats* would disband,
 Ay marry would they at their *Command*.

T

And

And troll'd 'em on, and *swore*, and *swore*,
Till th' *Army* turn'd them out of *Door* :
This tells us plainly what they thought,
That *Oaths* and *Swearing* go for nought,
And that by them th' were only meant
To serve for an *Expedient* :
What was the *Publick Faith* found out for,
But to slur men of what they fought for ?
The *Publick Faith* which ev'ry one
Is bound t' observe, yet kept by none ;
And if that go for nothing, why
Should *Private Faith* have such a tie ?

Oaths were not purpos'd more than *Law*,
To keep the *Good* and *Just* in awe,
But to confine the *Bad* and *Sinfull*,
Like *Moral Cattel* in a *Pinfold*.
A *Saint's* of th' heavenly Realm a *Peer*,
And as no *Peer* is bound to *swear*,

But

But on the *Gospel* of his *Honour*,
Of which he may dispose, as *Owner*;
It follows, though the thing be *forgery*,
And false, th' affirm, it is no *penury*,
But a mere *Ceremony*, and breach
Of nothing but a form of speech;
And goes for no more when 'tis took,
'Than mere *saluting* of the *Book*.
Suppose the *Scriptures* are of force,
'They'r but *Commissions* of Course,
And *Saints* have freedom to digress,
And vary from 'em as they please;
Or mis-interpret them by *private*
Instructions to all *Aims* they drive at:
Then why should we our selves *abridge*,
And *curtail* our own *Privilege*?
Quakers (that, like to *Lanterns*, bear
Their light within 'em) will not *swear*,

Their *Gospel* is an *Accidence*,
 By which they construe *Conscience*,
 And hold no *sin* so deeply *red*,
 As that of breaking *Priscian's Head*,
 (The *Head* and *Founder* of their *Order*,
 That stirring *Hats* held worse than murder.)
 These thinking th' are oblig'd to *Troth*
 In *swearing*, will not take an *Oath*;
 Like Mules, who if th' have not their will
 To keep their own pace, stand stock still;
 But they are weak, and little know
 What Free-born *Consciences* may doe.
 'Tis the *temptation* of the Devil,
 That makes all humane actions evil:
 For *Saints* may doe the same things by
 The *Spirit*, in Sincerity,
 Which other men are tempted to,
 And at the Devil's instance doe;

And

And yet the Actions be contrary,
Just as the *Saints* and *Wicked* vary.
For as on land there is no *Beast*,
But in some *Fish* at *Sea's* exprest,
So in the *Wicked* there's no *Vice*,
Of which the *Saints* have not a spice;
And yet that thing that's *pious* in
The one, in th' other is a *Sin*.
Is't not *ridiculous*, and *Nonsense*,
A *Saint* should be a slave to *Conscience*?
That ought to be above such *Fancies*,
As far as above *Ordinances*:
She's of the *Wicked*, as I guess,
B' her *looks*, her *language*, and her *dress*,
And though like *Constables*, we search
For false Wares one another's *Church*:
Yet all of us hold this for true,
No faith is to the *Wicked* due;

For *Truth* is *Precious* and *Divine*,
Too rich a *Pearl* for carnal *Swine*.

Quoth *Hudibras*, All this is true,
Yet 'tis not fit that all men knew
Those *Mysteries* and *Revelations* ;
And therefore *Topical* *Evasions*
Of subtil *Turns*, and *Shifts* of sense,
Serve best with th' *Wicked* for pretence,
Such as the learned *Jesuites* use,
And *Presbyterians*, for excuse
Against the *Protestants*, when th' happen
To find their *Churches* taken napping ;
As thus : A breach of *Oath* is *Duple*,
And either way admits a *scruple*,
And may be *ex parte* of th' *Maker*
More criminal than th' *injur'd Taker*.
For he that strains too far a *Vow*,
Will break it like an o'er bent *Bow* :

And

And he that made, and forc'd it, broke it,
Not he that for convenience took it:
A broken Oath is, *quat'ous Oath*,
As found t' all purposes of *Troth*,
As broken *Laws* are ne'er the worse,
Nay, till th'are broken have no force,
What's *Justice* to a man, or *Laws*,
That never comes within their Claws?
They have no pow'r, but to admonish,
Cannot controll, coerce, or punish,
Untill they'r broken, and then touch
Those only that do make them such.
Beside, n' *Engagement* is allow'd
By men in *Prison* made for Good;
For when they're set at *liberty*,
They're from th' *Engagement* too set free:
The *Rabbins* write, when any *Jew*
Did make to *God* or *Man* a *Vow*,

Which afterward he found untoward,
 And stubborn to be kept, or too hard;
 Any three other *Jews* of th' *Nation*,
 Might free him from the *Obligation*:
 And have not two *Saints* pow'r to use,
 A greater *Privilege* than three *Jews*?
 The *Court of Conscience*, which in *Man*
 Should be *supremo* and *sovereign*,
 Is't fit should be *subordinate*
 To ev'ry petty *Court* i'th' *State*,
 And have less Power than the *lesser*,
 To deal with *Perjury* at pleasure
 Have it's Proceedings disallow'd, or
 Allow'd, at fancy of *Py-powder*,
 Tell all it does or does not know,
 For swearing *ex officio*?
 Be forc'd t' impeach a broken hedge,
 And *Pigs* unring'd at *Vis. Franc. Pledge*.

Discover

Discover *Thieves*, and *Bawds*, *Reckants*,
Priests, *Witches*, *Eyes-droppers*, and *Nuisance*;
 Tell who did play at Games unlawfull,
 And who fill'd *Pots* of *Ale* but half-full,
 And have no pow'r at all, nor shift,
 To help it self at a dead lift?
 Why should not *Conscience* have *Vacation*
 As well as other *Courts* o' th' *Nation*?
 Have equal power to adjourn,
 Appoint *Appearance* and *Return*;
 And make as nice distinctions serve
 To split a Case, as those that carve
 Invoking Cuckolds names, hit joints,
 Why should not tricks as slight doe points?
 Is not th' *High-Court* of *Justice* sworn
 To judge that Law that serves their turn?
 Make their own Jealousies High-Treason,
 And fix 'em whomsoe'er they please on?

Cannot

Cannot the *Learned Council* there
Make *Laws* in any shape appear?
Mold 'em as *Witches* do their *Clay*,
When they make *Pictures* to destroy?
And vex 'em into any form
That fits their purpose to do harm?
Rack 'em untill they do confess,
Impeach of *Treason* whom they please,
And most perfidiously condemn
Those that engag'd their *Lives* for them?
And yet doe nothing in their own sense,
But what they ought by *Oath* and *Conscience*?
Can they not juggle, and with slight
Conveyance play with *wrong* and *right*;
And sell their blasts of *wind* as dear
As *Lapland Witches* bottled *Air*?
Will not *Fear*, *Favour*, *Bribe*, and *Grudge*,
The same Cause sev'ral ways adjudge;

As Seamen with the self-same Gate
Will sev'ral diff'rent courses sail;
As when the Sea breaks o'er it's bounds,
And overflows the level grounds,
Those Banks and Damms, that like a Skreen
Did keep it out, now keep it in:
So when Tyrannick Usurpation
Invades the Freedom of a Nation,
The Laws o' th' Land that were intended
To keep it out, are made t' defend it.
Does not in Chanc'ry ev'ry man swear
What makes best for him in his Answer?
Is not the winding up Witnesses
A nicking more than half the bus'ness?
For Witnesses, like Watches, go
Just as they're set, too fast or slow.
And where in Conscience th' are strait-lac'd,
Tis ten to one that side is cast.

Do not your *Juries* give their *Verdict*
 As if they felt the *Cause*, not heard it?
 And as they please make *Matter of Fact*
 Run all on one side, as th'are pack'd?
 Nature has made Man's breast no *Windores*,
 To publish what he does within doors;
 Nor what dark secrets there inhabit,
 Unless his own rash folly blab it.
 If *Oaths* can doe a man no good,
 In his own bus'ness, why, they shou'd
 In other matters do him hurt,
 I think there's little reason for't;
 He that imposes an *Oath* makes it,
 Not he that for convenience takes it;
 Then how can any man be said,
 To break an *Oath* he never made;
 These *Reasons* may perhaps look odly
 To th' *Wicked*, though th' evince the *Godly*;

But if they will not serve to clear
My *Honour*, I am ne'er the near.
Honour is like that glassy Bubble
That finds *Philosophers* such trouble,
Whose least part crackt, the whole does fly
And *Wits* are crack'd, to find out why.

Quoth *Ralpho*, Honour's but a Word
To swear by only in a *Lord* :
In other men 'tis but a Huff,
To vapour with instead of proof,
That like a *Wen*, looks big and swells,
Is senseless, and just nothing else.

Let it (quoth he) be what it will
It has the *World's* opinion still
But as Men are not *Wise* that run
The slightest *hazard* they may shun :
There may a *Medium* be found out
To clear to all the *World* the doubt ;

And

And that is, if a man may doe't,
By *Proxy* whipt, or *Substitute*.

Though nice and dark the *Point* appear,
(Quoth *Ralph*) it may hold up, and clear.
That *Sinners* may supply the place
Of suff'ring *Saints*, is a plain *Case*.
Justice gives *Sentence* many times
On one man for another's *Crimes*.
Our Brethren of *New-England* use
Choice *Malefactours* to excuse,
And hang the *Guiltless* in their stead,
Of whom the *Churches* have less need:
As lately 't happen'd, in a Town
There liv'd a *Cobler*, and but one,
That out of *Doctrine* could cut *Use*,
And mend mens *Lives* as well as *Shoes*.
This pretious *Brother* having slain
In times of *Peace* an *Indian*,

(Not out of *Malice*, but mere *Zeal*,
Because he was an *Infidel*)
The mighty *Totipotymoy*
Sent to our *Elders* an *Envoy*,
Complaining sorely of the *Breach*
Of *League*, held forth by Brother *Patch*,
Against the *Articles* in force
Between both *Churches*, his and ours,
For which he crav'd the *Saints* to render
Into his hands, or hang th' *Offender* :
But they maturely having weigh'd
They had no more but him o'th *Trade*,
(A man that serv'd them in a double
Capacity, to *Teach* and *Cobble*,)
Resolv'd to spare him yet to doe
The *Indian Hogbgan Mogbgan* too
Impartial justice , in his stead did
Hang an old *Weaver* that was *Bed-rid*.

Then

Then wherefore may not you be skipp'd,
And in your room another whipp'd:
For all *Philosophers*, but the *Sceptick*,
Hold *Whipping* may be *Sympathetick*.

It is enough, quoth *Hudibras*,
Thou hast resolv'd, and clear'd the *Case*,
And canst in *Conscience* not refuse
From thy own *Doctrine* to raise *Use*:
I know thou wilt not (for my sake)
Be tender-Conscienc'd of thy back:
Then strip thee of thy *Carnal-Jerkin*,
And give thy *outward-fellow* a serking,
For when thy *Vessel* is new *hoop'd*,
All *Leaks* of *sinning* will be stop'd.

Quoth *Ralpho*, You mistake the matter,
For in all *Scruples* of this Nature,
No man includes himself, nor turns
The *Point* upon his own *Concerns*.

As no man of his own self catches
The *Itch*, or amorous *French aches* :
So no man does himself convince
By his own *Doctrine* of his *Sins* :
And though all cry down *self*, none means
His own self in a *lit'ral Sense* :
Beside, it is not only *Foppish*,
But *Vile*, *Idolatrous*, and *Popish*,
For one man out of his own Skin
To frisk and whip another's *Sin* :
As *Pedants* out of *School-boys* breeches
Do claw and curry their own *Itches*.
But in this Case it is profane,
And sinful too, because in vain ;
For we must take our *Oaths* upon it
You did the *deed*, when I have done it.

Quoth *Hudibras*, That's answer'd soon ;
Give us the *Whip*, we'll lay it on.

Quoth *Ralpho*, That we may swear true,
'Twere properer that I whipp'd you :
For when with your consent 'tis done,
The *Act* is really your own.

Quoth *Hudibras*, It is in vain
(I see) to argue 'gainst the grain ;
Or, like the Stars, incline men to
What they're averse themselves to doe :
For when *Disputes* are wear'd out,
'Tis *Int'rest* still resolves the doubt :
But since no reason can confute ye,
I'll try to force you to your *Duty* ;
For so it is, how e'er you mince it,
As e'er we part I shall evince it ;
And *curry* (if you stand out) whether
You will or no your *stubburn Leather*.
Canst thou refuse to bear thy part,
I th' publick *Work*, base as thou art ?

To higgle thus for a few blows,
To gain thy *Knight* an op'lent *Spouse*;
Whose *wealth* his *bowels* yearn to purchase;
Merely for th' Int'rest of the *Churches*;
And when he has it in his claws,
Will not be hide-bound to the *Cause*,
Nor shalt thou find him a *Curmudgin*;
If thou dispatch it without grudging;
If not, resolve before we go,
That you and I must pull a Crow.

Y' had best (quoth *Ralpho*) as the *Ancients*
Say wisely, *Have a care of th' main chance*,
And look before you e'er you leap;
For as you sow you're like to reap:
And were y' as good as *George a Green*;
I shall make bold to turn agen;
Nor am I doubtfull of the *Issue*
In a just *Quarrel*; and mine is so.

Is't fitting for a man of *Honour*
To whip the *Saints* like *Bishop Bonner* ?
A *Knight* t' usurp the *Beadle's* Office,
For which y' are like to raise brave *Trophies* :
But I advise you (not for fear,
But for your own sake) to forbear,
And for the *Church's* which may chance
From hence to spring a variance ;
And raise among themselves new *Scruples*,
Whom common *Danger* hardly couples.
Remember how in *Arms* and *Politicks*,
We still have worsted all your holy *Tricks*,
Trappann'd your Party with *Intrigue*,
And took your *Grande'es* down a peg.
New-modell'd th' *Army*, and *Cashier'd*]
All that to *Legion SMEC* adher'd ;
Made a mere *Utenfil* of your *Church*,
And after left it in the lurch.

A Scaf-

A Scaffold to build up our own,
And when w' had done with 't pull'd it down,
O'er reach'd your *Rabbins* of the *Synod*,
And snap'd their *Canons* with a *Why-not*.
(Grave *Synod-men*, that were rever'd
For solid Face and depth of *Beard*)
Their *Classick-model* prov'd a Maggot
Their *Direct'ry* an *Indian Pagod*.
And drown'd their *Disc'pline* like a Kitten,
On which th' had been so long a sitting ;
Decry'd it as a *Holy Cheat*,
Grown out of Date, and Obsolete,
And all the *Saints* of the first Grasse,
As Castling *Foles* of *Balaam's Ass*.

At this the *Knight* grew high in Chafe,
And staring fur'ously on *Ralph*,
He trembled, and look'd pale with Ire,
Like Ashes first, then Red as Fire.

Have I (quoth he) been ta'n in fight,
And for so many *Moons* lain by't;
And when all other means did fail,
Have been exchang'd for *Tubs* of *Ale* ?
Not but they thought me worth a *Ransome*,
Much more confid'able and handsome,
But for their own fakes, and for fear,
They were not safe when I was there ;
Now to be baffled by a *Scoundrel*,
An upstart *Sec'try* and a *Mungrel*,
Such as breed out of peccant humours
Of our own *Church*, like *Wens*, and *Tumours*;
And like a *Maggot* in a *Sore*,
Would that which gave it life devour.
It never shall be done, nor said :
With that he siez'd upon his *Blade* ;
And *Ralpho* too, as quick and bold,
Upon his *Basket-hilt* laid hold,

With

With equal readiness prepar'd
To draw, and stand upon his Guard:
When both were parted on the sudden
With hideous *clamour*, and a loud one,
As if all sorts of *Noise* had bin
Contracted into one loud *Din*;
Or that some Member to be chosen,
Had got the *odds* above a *Thousand*;
And by the greatest of his noise
Prov'd fittest for his *Countries* choice:
This strange surprisal put the *Knight*
And wrathfull *Squire* into a fright;
And though they stood prepar'd, with fatal,
Impetuous rancour to joyn *Battel*;
Both thought it was their wisest course
To wave the fight, and mount to *Horse*;
And to secure by swift retreating
Themselves from danger of worse *beating*.

Yet neither of them would disparage,
By utt'ring of his mind, his Courage,
Which made 'em stoutly keep their ground,
With horreur and disdain wind-bound.
And now the cause of all their *fear*
By slow degrees approach'd so near,
They might distinguish diff'rent noise
Of *Horns*, and *Pans*, and *Dogs*, and *Boys* ;
And *Kettle-Drums*, whose fullen *Dub*
Sounds like the hooping of a *Tub* :
But when the sight appear'd in view,
They found it was an antick Show,
A *Triumph*, that for *Pomp* and *State*
Did proudest *Romans* emulate ;
For as the *Aldermen* of *Rome*
For foes at Training overcome,
And not enlarging *Territory*,
(As some mistaken write in *Story*.)

Being

Being mounted in their best Aray,
Upon a *Carre*, and who but they ?
And follow'd with a world of Tall-Lads,
That merry *Ditties* troll'd, and *Ballads*,
Did ride, with many a good morrow,
Crying, *hey for our Town*, through the *Burrough* -
So when this *Triumph* drew so nigh,
They might particulars descry,
They never saw two things so Pat
In all respects, as this, and that.
First, He that led the *Cavalcade*,
Wore a Sow-gelder's *Flagellet*,
On which he blew as strong a *Levet*,
As well-fee'd *Lawyer* on his *Breviate*.
When over one another's Heads
They charge (three Ranks at once) like *Sweeds*.
Next *Pans*, and *Kettles* of all keys,
From *Trebbles* down to *double-Base*,

And

And after them upon a *Nag*,
That might pass for a forehand Stag,
A *Cornet* rode, and on his Staff
A Smock display'd did proudly wave:
Then *Bagpipes* of the lowdest Drones,
With snuffling broken-winded tones,
Whose blasts of air in pockets shut,
Sound filthier than from the Gut,
And make a viler noise than *Swine*
In windy-weather when they whine.
Next, one upon a pair of *Panniers*,
Full fraught with that which for good manners
Shall here be nameless, mixt with *Grains*
Which he dispenc'd among the *Swains*,
And busily upon the Crowd
At random round about bestow'd.
Then mounted on a horned *Horse*
One bore a *Gauntlet* and *Gilt-spurs*,

Ty'd to the *Pommel* of a long *Sword*
He held reverſt, the point turn'd downward:
Next after on a raw-bon'd Steed
The Conq'rour's *Standard-bearer* rid,
And bore aloft before the *Champion*
A *Petticoat* display'd, and *Rampant* ;
Near whom the *Amazon* triumphant
Beſtrid her *Beaſt*, and on the *Rump* on't
Sate *Face* to *Tail*, and *Bum* to *Bum*,
The *Warrier* whilome overcome ;
Arm'd with a *Spindle* and a *Diſtaff*,
Which as he rode ſhe made him twiſt off ;
And when he loiter'd, o'er her ſhoulder
Chaiſtiz'd the *Reformado* Soldier.
Before the *Dame*, and round about,
March'd *Whifflers*, and *Staffiers* on foot,
With *Lackies*, *Grooms*, *Valets*, and *Pages*,
In fit and proper equipages ;

Of whom, some Torches bore, some Links,
Before the proud *Virago-Minx*,
That was both *Madam*, and a *Don*,
Like *Nero's Sporus*, or *Pope Joan*;
And at fit Periods the whole Rout
Set up their throats with clam'rous shout.
The *Knight* transported, and the *Squire*
Put up their Weapons, and their Ire ;
And *Hudibras*, who us'd to ponder
On such Sights with judicious wonder,
Could hold no longer to impart
His *An'madversions*, for his Heart.

Quoth he, In all my life till now
I ne'r saw so profane a *Show*.
It is a *Paganish* invention,
Which *Heathen* Writers often mention :
And he who made it had read *Goodwin*
(I warrant him) and understood him :

With

With all the Grecians, *Speeds*, and *Stows*,
That best describe those Ancient Shows
And has observ'd all fit *Decorums*
We find describ'd by old *Histor'ans* :

For as a *Roman Conquerour*,
That put an end to foreign *War*,
Ent'ring the *Town* in Triumph for it,
Bore a Slave with him in his Char'ot :

So this insulting *Female Brave*
Carries behind her here a *Slave*,
And, as the *Ancients* long ago,
When they in field def'd the foe,
Hung out their *Mantles Della Guer* ;

So her proud *Standard-bearer* here
Waves on his Spear, in dreadfull manner,
A *Tyrian-Petticoat* for *Banner* :

Next *Links*, and *Torches*, heretofore
Still born before the *Emperour* :

And

And as in *Antick Triumphs*, Eggs
Were born for myſtical intrigues;
There's one in Truncheon, like a Ladle,
That carries Eggs too, freſh or addle;
And ſtill at random, as he goes;
Among the Rabble-rout beſtows.

Quoth *Ralpho*, You miſtake the matter;
For all th' *Antiquity* you ſmatter,
Is but a *Riding* uſ'd of courſe,
When the *Grey Mare's the better Horſe*.
When o'er the Breeches greedy *Women*
Fight, to extend their vaſt *Dominion*,
And in the cauſe *Impatient Grizel*
Has drubb'd her Husband with *Bull's-Pizzle*,
And brought him under *Covert-Baron*,
To turn her *Vaſſal* with a *Murrain*;
When *Wives* their Sexes ſhift, like *Hares*,
And ride their *Husbands*, like *Night-Mares*,

And

And they, in mortal *Battel* vanquish'd,
Are of their *Charter* dis-enfranchis'd,
And by the right of *War*, like *Gills*,
Condemn'd to *Distaff*, *Horns*, and *Wheels* ;
For when men by their *Wives* are Cow'd,
Their *Horns* of course are understood.

Quoth *Hudibras*, Thou still giv'st sentence
Impertiently, and against sense:
'Tis not the least disparagement,
To be defeated by th' event ;
Not to be beaten by main *force*,
That does not make a *man* the worse,
Although his shoulders with *Batoon*
Be claw'd and cudgel'd to some tune ;
A *Taylor's* Prentice has no hard
Measure, that's bang'd with a true yard ;
But to turn *Tail*, or run away,
And without blows give up the Day ;

Or

Or to surrender e'er th' *Affault*,
That's no man's fortune but his fault,
And renders men of *Honour* less
Than all th' *Advers'ty* of Success.
And only unto such this Shew
Of *Horns* and *Petticoats* is due.
There is a lesser *Profanation*,
Like that the *Romans* call'd *Ovation*;
For as *Ovation* was allow'd
For *Conquest*, purchas'd without bloud,
So men decree those lesser Shows,
For *Vic'try* gotten without Blows,
By dint of sharp hard *words*, which some
Give *Battel* with, and overcome;
These mounted in a *Chair Curule*,
Which *Moderns* call a *Cucking stool*,
March proudly to the River's side,
And o'er the *Waves* in *Triumph* ride;
Like Dukes of *Venice*, who are said
The *Adriatick Sea* to wed,

And

And have a gentler *Wife*, than those
For whom the *State* decrees those Shows.
But both are *Heathenish*, and come
From th' Whores of *Babylon*, and *Rome*,
And by the *Saints* should be withstood,
As *Antichristian* and *Lewd*,
And we as such should now contribute
Our utmost *Struglings* to prohibit.

This said, they both advanc'd and rode
A Dog-trot through the bawling Crow'd,
T' attack the *Leader*, and still prest,
Till they approach'd him *breast to breast*:
Then *Hudibras* with face and hand
Made signs for *Silence*; which obtain'd,

What means (quoth he) this dev'l's *Procession*
With men of *Orthodox* profession?
'Tis *Ethnick* and *Idolatrous*,
From *Heathenism* deriv'd to us.

Does not the Whore of *Bablon* hide
 Upon her *Horned Beast* affride,
 Like this proud *Dame*, who either is
 A Type of her, or the of this ?
 Are things of Superstitious *function*
 Fit to be us'd in *Gospel Sun-shine* ?
 It is an *Antichristian Opera*,
 Much us'd in midnight times of *Popery*;
 A running after self-inventions
 Of wicked and profane *Intentions* ;
 To scandalize that *Sex*, for scolding,
 To whom the *Saints* are so beholden.
 Women, who were our first *Apostles*,
 Without whose aid w' had all been lost else ;
 Women, that left no stone unturn'd,
 In which the *Cause* might be concern'd,
 Brought in their *Childrens Spoons*, and *Whistles* ,
 To purchase *Swords*, *Carbines*, and *Pistols* :

Their

Their Husbands *Cullies*, and *Sweet-hearts*,
To take the *Saints* and *Church's* parts ;
Drew sev'ral gifted *Brethren* in,
That for the *Bishops* would have been,
And fix'd 'em constant to the *Party*,
With motives *powerfull* and *heartly* :
Their Husbands robb'd, and made hard shifts
T^e administer unto their *Gifts*
All they could rap and rend, and pilfer,
To scraps and ends of *Gold* and *Silver* ;
Rubb'd down the *Teachers*, tir'd and spent
With holding forth for *Parlament* ;
Pamper'd and edifi'd their *Zeal*
With *Marrow-puddings* many a *Meal* ;
Enabled them, with store of meat,
On controverted *Points* to eat ;
And cramm'd 'em till their *Guts* did ake,
With *Cawdle*, *Custard*, and *Plum-cake*.

What have they done, or what left undone,
That might advance the *Cause at London* ?
March'd rank and file, with *Drum and Ensign*,
To entrench the *City* for defence in ;
Rais'd *Rampiers* with their own soft hands,
To put the Enemy to stands ;
From *Ladies* down to *Oyster-wenches*
Labour'd like *Pioniers* in *Trenches*,
Fell to their *Pick-axes* and *Tools*,
And help'd the men to dig like *Moles* ?
Have not the *Hand-maids* of the *City*
Chose of their members a *Committee* ?
For raising of a *Common-Purse*
Out of their *Wages* to raise *Horse* ?
And do they not as *Triers* sit
To judge what *Officers* are fit ?
Have they —— ? At that an *Egg* let fly,
Hit him directly o'er the *Eye*,

And

And running down his Cheek, besmear'd
With Orange-tawny-slime his *Beard*;
But *Beard* and slime being of one Hue,
The wound the less appear'd in view.
Then he that on the *Panniers* rode
Let fly on th' other side a load ;
And quickly charg'd again, gave fully
In *Ralpho's* face another *Volley*.
The *Knight* was startled with the smell,
And for his *sword* began to feel :
And *Ralpho*, smuther'd with the stink,
Grasp'd his ; when one that bore a *Link*,
O' th' sudden clapp'd his flaming Cudgel,
Like *Linstock*, to the Horse's touch-hole ;
And streight another with his *Flambeaux*,
Gave *Ralpho's* o'er the eyes a damn'd blow.
The *Beasts* began to kick and fling,
And forc'd the rout to make a Ring.

Through which they quickly broke their way,
And brought them off from farther fray;
And though disorder'd in Retreat,
Each of them stoutly kept his feat:
For quitting both their *swords* and *reigns*,
They grasp'd with all their strength the *manes*;
And to avoid the *Foe's* pursuit,
With spurring put their Cattel to't;
And till all four were out of wind,
And danger too ne'r look'd behind.
After th' had paus'd a while, supplying
Their *spirits*, spent with fight and flying,
And *Hudibras* recruited force
Of Lungs for *action*, or *discourse*,
Quoth he, That man is sure to lose,
That fouls his *hands* with dirty foes:
For where no *Honour's* to be gain'd,
'Tis throw'n away in b'ing maintain'd.

'Twas

'Twas ill for us, we had to doe
 With so dishon'rabl^e a Fight;
 For though the *Law of Arms* doth bar
 The use of venom'd shot in War;
 Yet by the nauseous smell, and noisome,
 Their *Casse-shot* favours strong of *poison*;
 And doubtless have been chew'd with teeth
 Of some that had a stinking breath;
 Else when we put it to the push,
 They had not giv'n us such a brush.
 But as those *Pultrons* that sling dirt,
 Do but defile, but cannot hurt;
 So all the *Honour* they have won
 Or we have lost, is much at one.
 'Twas well we made so resolute
 A brave Retreat, without pursuit;
 For if we had not, we had sped
 Much worse, to be in Triumph led;

Than which the *Ancients* held no state
 Of Man's life more unfortunate.
 But if this bold *Adventure* e'er
 Do chance to reach the *Widows* ear,
 It may, b'ing destin'd to assert
 Her *Sex's Honour*, reach her Heart.
 And as such homely *Treats* (they say)
 Portend good *fortune*, so this may.
Vespasian being dawl'd with dirt,
 Was destin'd to the *Empire* for't
 And from a *Scavenger* did come
 To be a mighty *Prince* in *Rome*;
 And why may not this foul Address
 Prefage in Love the same success?
 Then let us streight to cleanse our wounds,
 Advance in quest of nearest *Ponds*;
 And after (as we first *design'd*)
 Swear I've perform'd what she enjoyn'd.

CANTO III.

THE
A R G U M E N T.

*The Knight, with various doubts possest,
To win the Lady goes in Quest
Of Sidrophel, the Rosy-crucian,
To know the Desi'ners resolution;
With whom being met, they both chop Logick
About the Science Astrologick,
Till falling from Dispute to Fight,
The Conjurer's worsted by the Knight.*

Doubtless the pleasure is as great
Of being cheated, as to cheat;
As lookers-on feel most delight,
That least perceive a Juggler's slight;
And still the less they understand,
The more th' admire the slight of hand.

Some

Some with a noise, and greasie light,
Are snapt as men catch *Larks* by night;
Ensnar'd and hamper'd by the *Soul*,

As nooses by the *legs* catch *soul*.

Some with a *Med'cine*, and *Receipt*,

Are drawn to nibble at the *Bait*;

And though it be a two-foot *Trout*,

'Tis with a single hair pul'd out.

Others believe no *Voice* t' an *Organ*;

So sweet as *Lawyer's* in his *Bar-gown*.

Untill with subtil *Cobweb-cheats*,

Th' are catch'd in knotted *Law*, like *Nets* :

In which, when once they are imbrangled;

The more they stir the more th're tangled,

And while their *Parfes* can dispute,

There's no end of th' immortal *Suit*.

Others still gape t' anticipate

The *Cabinet*-designs of *Fate*,

Apply

Apply to *Wizards* to fore-see
What shall, and what shall never be.
And, as those *Vultures* do fore-board,
Believe events prove *bad*, or *good*.
A flamm more senseless than the *Rogry*
Of old *Aruspicy* and *Angry*,
That out of *Garbages* of *Cattel*,
Presag'd th' events of *Truce*, or *Battel*
From flight of *Birds*, or *Chickens* pecking,
Success of great'st *Attempts* would reckon;
Though *Cheats* yet more intelligible,
Than those that with the *Stars* do fribble.
This *Hudibras* by proof found true,
As in due time and place we'll shew:
For he, with *Beard* and *Face* made clean,
B'ing mounted on his *Steed* agen,
(And *Ralpho* got a cock-horse too
Upon his *Beast* with much ado,)

Advanc'd on for the *Widows House*,
T' acquit himself, and pay his *Vows*;
When various *thoughts* began to bustle,
And with his inward man to juggle.
He thought, what *danger* might accrue,
If she should find he *swore* untrue:
Or, if his *Squire* or he should fail,
And not be punct'al in their *Tale*;
It might at once the ruine prove
Both of his *Honour, Faith, and Love*.
But if he should forbear to go,
She might conclude h' had broke his *Vow*:
And that he durst not now for shame
Appear in *Court* to try his *Claim*.
This was the Pen'worth of his *thought*,
To pass *time* and uneasy *trot*.
Quoth he, in all my past *Adventures*
I ne'er was set so on the *Tenters*.

Or taken tardy with *Dilemma*,
That ev'ry way I turn does hem me;
And with inextricable doubt,
Besets my puzzled *Wits* about:
For though the *Dame* has been my bail
To free me from enchanted *Gaol*,
Yet as a *Dog*, committed close
For some offence, by chance breaks loose,
And quits his *Clog*; but all in vain,
He still draws after him his *Chain*;
So though my *Ankle* she has quitted,
My *Heart* continues still committed.
And like a *Bail'd* and *Main-priz'd* Lover,
Although at large I am bound over.
And when I shall appear in *Court*
To plead my *Cause*, and answer for't,
Unless the *Judge* do partial prove,
What will become of *Me* and *Love* ?

For

For if in our account we vary,
 Or but in *Circumstance* miscarry;
 Or if she put me to strict proof,
 And make me pull my *Doublet* off,
 To shew by evident Record
 Writ on my skin, I've kept my word,
 How can I e'er expect to have her,
 Having demurr'd unto her favour;
 But *Faith*, and *Love*, and *Honour* lost,
 Shall be reduc'd t' a *Knight of th' Post*?
 Beside, that *Stripping* may prevent
 What I'm to prove by *Argument*;
 And justifie I have a *Tail*,
 And that way too, my *proof* may fail.
 Or that I could enucleate,
 And solve the *Problems* of my *Fate*;
 Or find by *Necromantick Art*,
 How far the *Destinies* take my part;

For if I were not more than certain
To win, and wear her, and her *Fortune*,
I'd go no farther in this *Courtship*,
To hazard *Soul*, *Estate*, and *Worship*:
For though an *Oath* obliges not,
Where any thing is to be got,
(As thou hast prov'd,) yet 'tis *profane*,
And *finfull*, when men *swear* in *vain*.

Quoth *Ralph*, Not far from hence doth dwell
A cunning man, hight *Sidrophel*,
That deals in *Destinies* dark *Counsels*,
And sage *Opinions* of the *Moon* sells;
To whom all *People* far and near,
On deep importances repair;
When *Brass* and *Pewter* hap to stray,
And *Linen* flinks out of the way;
When *Geese* and *Pullen* are seduc'd,
And *Sows* of sucking *Pigs* are chous'd;

When

When *Cattel* feel Indisposition,
 And need th' opinion of *Physician*;
 When *Murrain* reigns in *Hags* or *Sheep*,
 And *Chickens* languish of the *Pip*;
 When *Teast* and outward means do fail,
 And have no pow'r to work on *Ale*;
 When *Butter* does refuse to come,
 And *Love* proves *Cross* and *humourfome*;
 To him with *Questions*, and with *Urine*,
 They for discov'ry flock, or *Curing*.

Quoth *Hudibras*, This *Sidrophel*
 I've heard of, and should like it well,
 If thou canst prove the *Saints* have freedom
 To go to *Sorc'ers* when they need 'em.

Says *Ralpho*, there's no doubt of that;
 Those *Principles* I quoted late,
 Prove that the *Godly* may alledge
 For any thing their *Privilege*;

And

And to the Dev'l himself may go,
If they have *motives* thereunto.
For as there is a *War* between
The *Dev'l* and *them*, it is no *Sin*,
If they by subtil *Strategeme*
Make use of *him*, as he does *them*.
Has not this present *Parlament*
A *Ledger* to the *Devil* sent,
Fully empowr'd to treat about
Finding revolted *Witches* out ?
And has not he within a year
Hang'd threescore of 'em in one *Shire* ?
Some only for not being *drown'd*,
And some for sitting above ground
Whole *days* and *nights* upon their breeches
And feeling pain, were hang'd for *Witches*.
And some for putting *Knavish* tricks
Upon *Green-Geese*, and *Turkey-Chicks*,

Or *Pigs*, that suddenly deceast
Of griefs unnat'ral, as he guest ;
Who after prov'd himself a *Witch*,
And made a Rod for his own *breech*.
Did not the Dev'l appear to *Martin*
Luther in *Germany*, for certain ;
And would have gull'd him with a Trick,
But *Mart.* was too too *Politick* ?
Did he not help the *Dutch* to purge
At *Antwerp* their *Cathedral Church* ?
Sing Catches to the *Saints* at *Mascon*,
And tell them all they came to ask him ?
Appear in divers shapes to *Kelly* ?
And speak i' th' *Nun* at *London's Belly* ?
Meet with the *Parliament's Committee*
At *Woodstock* on a *Pers'nal Treaty* ?
At *Sarum* take a *Cavalier*
I' th' *Cause's* service *Prisoner*.

As *Withers* in immortal Rhime
Has register'd to after-time?
Do not our great *Reformers* use
This *Sidrophel* to fore-boad *News*;
To write of *Victories* next year,
And *Castles* taken yet in th' *Air*?
Of Battels fought at *Sea* and Ships
Sunk two years hence, the last Eclipse?
A Total overthrow giv'n the *King*
In *Cornwal* *Horse* and *Foot*, next Spring;
And has not he point-blank foretold
Whats'er the close *Committee* would:
Made *Mars* and *Saturn* for the Cause,
The *Moon* for fundamental *Laws*
The *Ram*, and *Bull*, and *Goat* declare
Against the Book of *Common-Pray'r*?
The *Scorpion* take the *Protestation*
And *Bear* engage for *Reformation*?

Made all the *Royal Stars* recant,
Compound, and take the *Covenant*?

Quoth *Hudibras*, The case is clear,
The *Saints* m' employ a *Conjurer*;
As thou hast prov'd it by their *practice*,
No *Argument* like matter of fact is,
And we are best of all led to
Mens *Principles* by what they doe;
Then let us streight advance in quest
Of this profound *Gymnosophist*,
And as the *Fates* and he advise,
Pursue, or wave this *Enterprise*:
This said he turn'd about his Steed,
And estfoons on th' adventure rid,
Where leave we *Him* and *Ralph* a while,
And to the *Conjurer* turn our style,
To let our *Reader* understand
What's usefull of him, before hand.

He had been long t'wards *Mathematicks*,
Opticks, *Philosophy*, and *Staticks*,
Magick, *Horoscopia*, *Astrologie*,
 And was *old Dog* at *Physiology*;
 But, as a *Dog* that turns the spit,
 Bestirs himself, and plies his feet
 To climb the *Wheel*, but all in vain,
 His own weight brings him down again:
 And still he's in the self-same place
 Where at his setting out he was.
 So in the *Circle* of the *Arts*
 Did he advance his nat'ral parts;
 Till falling back still for retreat,
 He fell to *Juggle*, *Cant*, and *Cheat*:
 For as those *Fowls* that live in Water
 Are never wet, he did but smatter;
 What e're he labour'd to appear
 His understanding still was clear.

Yet

Yet none a deeper knowledge boasted,
Since old *Hodg Bacon*, and *Bod Grosted*.
Th' *Intelligible world* he knew,
And all men dream on't, to be true;
That in this *World* there's not a *Wart*
That has not there a *Counterpart*;
Nor can there on the *face* of *Ground*
An *Individual Beard* be found,
That has not in that *Foreign Nation*
A fellow of the self-same fashion;
So *cut*, so *colour'd*, and so *curl'd*,
As those are in th' *Inferiour World*.
H' had read *Dee's Prefaces* before,
The *Dev'l* and *Euclide* o'er and o'er;
And all th' *Intrigues* 'twixt him and *Kelly*,
Lescus and th' *Emperaur*, would not tell ye;
But with the *Moon* was more familiar
Then e'r was *Almanack well-willer*.

Her secrets understood so clear,
That some believ'd he had been there;
Knew when she was in fittest mood,
For cutting *corns*, or letting *blond*,
When for anointing *Scabs* or *Itches*,
Or to the *Bum* applying *Leeches*;
When *Sows* and *Bitches* may be spav'd,
And in what *Sign* best *Sider's* made
Whether the *Wane* be, or *Increase*,
Best to set *Garlick*, or sow *Pease*.
Who first found out the *Man* i' th' *Moon*,
That to the *Ancients* was unknown;
How many *Dukes*, and *Earls*, and *Peers*,
Are in the *Planctary Spheres*,
Their *Airy Empire*, and Command
Their sev'ral strengths by *Sea* and *Land*;
What factions th' have, and what they drive at
In publick *Vogue*, and what in private;

With what Designs and Interests
Each Party manages Contests.
He made an *Instrument* to know
If the *Moon* shine at full or no,
That would, as soon as e're she shone, streight
Whether 'twere day or night demonstrate;
Tell what her *D'ometre* t' an inch is,
And prove she is not made of *Green-Cheese*.
It would demonstrate, that the *Man in*
The Moon's a *Sea Mediterranean*.
And that it is no *Dog* nor *Bitch*,
That stands behind him at his breech;
But a huge *Caspian Sea*, or *Lake*
With *Arms* which Men for *Legs* mistake,
How large a *Gulf* his Tail composes,
And what a goodly *Bay* his Nose is;
How many *German Leagues* by th' scale
Cape-Snout's from *Promontory-Tail*;

He

He made a *Planetary Gin*
Which *Rats* would run their own heads in,
And come on purpose to be taken,
Without th' expence of Cheefe or Bacon;
With *Lute-strings* he would counterfeit
Maggots that crawl on dish of meat,
Quote Moles and Spots on any place
Of th' body by the *Index-face* :
Detect lost *Maiden-heads*, by sneezing,
Or breaking wind of *Dames*, or pissing,
Cure *Warts* and *Corns*, with application
Of *Med'cines* to th' *Imagination*,
Fright *Agues* into *Dogs*, and scare
With *Rhimes* the *Tooth-ach*, and *Catarrh*.
Chase evil *spirits* away by dint
Of *Cickle Horshoe*, *Hollow-flint*,
Spit fire out of a *Walnut-shell*,
Which made the *Roman Slaves* rebell,

And

And fire a Mine in *China* here
With Sympathetick *Gun-powder*.
He knew what's ever's to be known,
But much more than he knew would own.
What *Medicine* 'twas that *Paracelsus*
Could make a man with, as he tells us ;
What figur'd *Slates* are best to make
On wat'ry surface *Duck* or *Drake*.
What *Bowling-stones* in running race
Upon a *Board* have swiftest pace,
Whether a *Pulse* beat in the black
List of a dappled *Louse's* back :
If *Systole* or *Diastole* move
Quickest when he's in wrath or love :
When two of them do run a race,
Whether they *Gallop*, *Trot*, or *Pace*.
How many scores a *Flea* will jump,
Of his own length from Head to Rump ;

Which

Which *Socrates* and *Chærephon*
In vain affaid so long agon ;
Whether his *Snout* a perfect *Nose* is,
And not an Elephant's *Proboscis*
How many different *Species*
Of Maggots breed in rotten Cheese;
And which are next of kin to those
Engendred in a *Chaundler's* nose.
Or those not seen but understood,
That live in *Vinegar* and *Wood* :
A paltry Wretch he had half-starv'd
That him in place of *Zany* serv'd,
Hight *Whachum*, bred to dash and draw,
Not *Wine*, but more unwholsome *Law* :
To make 'twixt words and lines huge gaps,
Wide as *Meridians* in Maps.
To squander Paper, and spare Ink,
Or cheat men of their word some think ;

From

From this by merited degrees;
He to more high Advancement rise:
To be an under-*Conjurer*,
Or Journey-man *Astrologer*:
His bus'ness was to pump and wheedle,
And men with their own Keys unriddle.
To make them to themselves give answers,
For which they pay the *Necromancers*,
To fetch and carry *Intelligence*,
Of whom, and what, and where, and whence,
And all *Discoveries* disperse,
Among th' whole pack of *Conjurers*;
What *Cut-purses* have left with them,
For the right owners to redeem;
And what they dare not vent find out,
To gain themselves and th' *Art* repute;
Draw *Figures*, *Schemes*, and *Horoscopes*,
Of *Newgate*, *Bridewel*, *Brokers* shops.

Of

Of Thieves *ascendent* in the *Cart*,
And find out all by rules of *Art*,
Which way a Serving-man that's run
With Cloaths or Money away is gone :
Who pick'd a *Fob* at *Holding-forth*,
And where a *Watch* for half the worth
May be redeem'd, or stolen Plate
Restor'd at Conscionable rate.
Beside all this, He serv'd his *Master*
In quality of *Poetaster* :
And *Rhimes* appropriate could make,
To ev'ry month in th' *Almanack*,
When *Terms* begin, and end could tell,
With their *Returns* in *Doggerel*.
When the *Exchequer* opes and shuts,
And *Sowgelder* with safety cuts.
When men may eat, and drink their fill,
And when be temp'rate if they will.

When

When use and when abstain from vice,
Figs, Grapes, Phlebotomy, and Spice.
And as in *Prisons* mean Rogues beat
Hemp for the service of the Great,
So *Whachum* beat his dirty brains
T' advance his Master's Fame and Gains;
And like the Devil's Oracles,
Put into *Dogrel-Rhimes* his Spells,
Which over ev'ry month's blank-page
In th' *Almanack* strange *Bilks* preface.
He would an *Elegy* compose
On Maggots squeez'd out of his Nose;
In *Lyrick* numbers write an *Ode* on
His Mistress eating a Black-pudden:
And when imprison'd Air escap'd her,
It puffed him with *Poetick Rapture*
His *Sonnets* charm'd th' attentive Crowd,
By wide-mouth'd mortal troll'd aloud,

That

That, circled with his long-ear'd Guests,
Like *Orpheus* look'd, among the Beasts;
A *Carman's* Horse could not pass by,
But stood ty'd up to *Poetry*;
No porter's *Burthen* past along,
But serv'd for *Burthen* to his Song.
Each Window like a *Pill'ry* appears,
With heads thrust through nail'd by the Ears;
All Trades run in as to the sight
Of Monsters, or their dear delight;
The *Gallow-tree*, when cutting Purse,
Breeds bus'ness for *Heroick* Verse,
Which none does hear, but would have hung
T' been the *Theme* of such a Song.
Those two together long had liv'd,
In *Mansion* prudently contriv'd;
Where neither Tree, nor House could bar
The free detection of a *Star*;

And

And nigh an *Ancient Obelisk*
Was rais'd by him found out by *Fisk*,
On which was written not in words
But *Hieroglyphick Mute of Birds*,
Many rare pithy *Saws* concerning
The worth of *Astrologick Learning* :
From top of this there hung a *Rope*,
To which he fastned *Telescope* ;
The *Spectacles* with which the *Stars*
He reads in smallest *Characters*.
It hapned as a *Boy* one night,
Did flie his *Tarsel* of a *Kite*,
The strangest long-wing'd *Hawk'd* that flies,
That, like a *Bird of Paradise*,
Or *Herauld's Martlet* has no legs,
Nor hatches young ones, nor lays *Eggs* ;
His *Train* was six yards long milk-white,
At th' end of which there hung a *Light*,

Enclos'd in *Lanthorn* made of *Paper*,
That far off like a *Star* did appear:
This *Sidrophel* By chance espy'd,
And with amazement staring wide;
Bless us, quoth he ! What dreadfull wonder
Is that appears in *Heaven* yonder ?
A *Comet*, and without a *Beard*,
Or *Star* that ne'er before appear'd :
I'm certain 'tis not in the *Scroll*
Of all those *Beasts*, and *Fish*, and *Fowl*,
With which, like *Indian Plantations*,
The learned stock the *Constellations* :
Nor those that drawn for *Signs* have been,
To th' *Houses* where the *Planets* Inn.
It must be supernatural,
Unless it be that *Cannon-Ball*,
That shot, in th' *Air* point-blank upright,
Was born to that prodigious highth,

That learn'd *Philosophers* maintain,
It ne'er came backwards down again;
But in the *Airy Region* yet
Hangs like the Body of *Mahomet* :
For if it be above the Shade,
That by the *Earth's* round bulk is made,
'Tis probable it may from far
Appear no Bullet, but a Star.

This said, he to his Engine flew,
Plac'd near at hand in open view,
And rais'd it till it levell'd right,
Against the *Glow-worm* Tail of *Kite*.
Then peeping through, (*Bless* us, quoth he)
It is a *Planet* now I see;
And if I err not by his proper
Figure, that's like *Tobacco-stopper*,
It should be *Saturn*; yes, 'tis clear
'Tis *Saturn*, But what makes he there?

He's

He's got betw^en the *Dragon's Tail*,
And farther leg behind of th' *Whale* ;
Pray *Heaven* divert the fatal Omen,
For 'tis a *Prodigy* not common,
And can no less than the *World's end*,
Or *Nature's* funeral portend.
With that he fell again to prie
Through *Perspective* more wistfully,
When by mischance the fatal string
That kept the *Towering Fowl* on wing
Breaking, down fell the *Star* : Well shot,
Quoth *Whackum*, who right wisely thought
H' had level'd at a *Star*, and hit it :
But *Sidrophel* more subtil-witted,
Cry'd out what horrible and fearfull
Portent is this, to see a *Star* fall ;
It threatens *Nature*, and the doom
Will not be long before it come.

When Stars do fall 'tis plain enough
 The *Day of Judgment's* not far off:
 As lately 'twas reveal'd to *Sedgwick*,
 And some of us find out by *Magick*.
 Then since the time we have to live
 In this world's shortned; let us strive
 To make our best advantage of it,
 And pay our losses with our profit.

This feat fell out not long before
 The *Knight*, upon the fore-nam'd score
 In quest of *Sidrophel* advancing,
 Was now in prospect of the *Mansion*:
 Whom he discovering, turn'd his *Glass*,
 And found far off 'twas *Hudibras*.

Whachum (quoth he) look yonder, some
 To try or use our Art are come:
 The one's the Learned *Knight*; seek out,
 And pump 'em what they come about.

Whachum

Whachum advanc'd with all submissiſness,
 T' accost 'em, but much more their bus'ness.
 He held the Stirrup while the *Knight*
 From *Leathern Bare-Bones* did alight,
 And taking from his hand the Bridle,
 Approach'd the dark *Squire* to unriddle:
 He gave him first the time o' th' day,
 And welcom'd him, as he might say:
 He ask'd them whence they came, and whither
 Their bus'ness lay? Quoth *Ralpho*, hither;
 Did you not lose—? Quoth *Ralpho*, nay;
 Quoth *Whachum*, Sir, I meant your way.
 Your *Knight*—Quoth *Ralpho* is a *Lover*,
 And pains intol'able doth suffer,
 For *Lovers* hearts are not their own hearts,
 Nor Lights, nor Lungs, and so forth downwards.
 What time—Quoth *Ralpho*, Sir, too long,
 Three years it off and on has hung—

Quoth he, I meant what time of th' day 'tis,
Quoth *Ralpho*, between seven and eight 'tis.
Why then (quoth *Whachum*) my small *Art*
Tells me the *Dame* has a hard *Heart*,
Or great *Estate* — Quoth *Ralph*, a *Jointure*,
Which makes him have so hot a mind t' her ;
Mean while the *Knight* was making water,
Before he fell upon the matter ;
Which having done, the *Wizard* steps in,
To give him suitable Reception ;
But kept his bus'ness at a 'Bay,
Till *Whachum* put him in the Way ;
Who having now by *Ralpho's* light,
Expounded th' Errand of the *Knight*,
And what he came to know, drew near,
To whisper in the *Conjurer's* ear.
Which he prevented thus : What was't,
Quoth he, that I was saying last,

Before

Before these *Gentlemen* arriv'd?
Quoth *Whachum Venus* you retriev'd,
In opposition with *Mars*,
And no benign friendly stars
T' allay th' effect. Quoth *Wizard*, So!
In *Virgo*? Ha! quoth *Whachum*, No:
Has *Saturn* nothing to doe in it?
One tenth of's *Circle* to a minute.
'Tis well quoth he — Sir you'll excuse
This rudeness I am forc'd to use,
It is a *Scheme* and *face* of *Heaven*
As th' *Aspects* are dispos'd this *Even*,
I was contemplating upon
When you arriv'd, but now I've done,
Quoth *Hudibras*, if I appear
Unseasonable in coming here
At such a time, to interrupt
Your *Speculations*, which I hop'd

Affistence from, and come to use,
'Tis fit that I ask your excuse.

By no means, Sir, quoth *Sidrophel*,
The Stars your coming did foretell :
I did expect you here, and know
Before you speak your bus'ness too.

Quoth *Hudibras*, Make that appear,
And I shall credit whatsoe'er
You tell me after on your word,
Howe'er unlikely, or absur'd.

You are in *Lave*, Sir, with a *Widow*,
Quoth he, that does not greatly heed you,
And for three years has rid your *Wit*
And *Passion* without drawing *Bit* :
And now your bus'ness is to know
If you shall carry her or no.
Quoth *Hudibras*, you're in the right,
But how the *Devil* you come by't

I can't

I can't imagine; for the *Stars*
I'm sure can tell no more than *Horses*
Nor can their *Aspects* (though you pore
Your Eyes out on 'em) tell you more
Than th' *Oracle* of *Sieve* and *Shears*,
That turns as certain as the *Spheres*;
But if the *Devil's* of your *Counsel*,
Much may be done, my noble *Donzel*,
And 'tis on his *Accompt* I come
To know from you my fatal *Doom*:

Quoth *Sidrophel*, If you suppose,
Sir *Knight*, that I am one of those,
I might suspect, and take the *Allarm*,
Your business is but to inform;
But if it be, 'tis ne'er the near,
You have a *wrong* *Saw* *by the Ear*;
For I assure you, for my part,
I only deal by *Rules of Art*,

Such

Such as are lawfull, and judge by
Conclusions of *Astrology* :

But for the *Devil*, know nothing by him,
But only this, that I despise him.

Quoth he, Whatever others deem ye
I understand your *Metonymie* ;
Your words of second hand intention,
When things by wrongfull names you mention,
The Mystick sense of all your *Terms*,
That are indeed but *Magick Charms*,
To raise the Devil, and mean one thing,
And that is down-right *Conjuring* :
And in its self more warrantable
Then *Cheat*, or *Canting* to a *Rabble*,
Or putting *Tricks* upon the *Moon*,
Which by confed'racy are done.
Your Ancient *Conjurers* were wont
To make her from her Sphere dismount,

And

And to their *Incantations* stoop,
They scorn'd to pore through *Telescope*,
Or idly play at bo-peep with her,
To find out cloudy or fair weather,
Which ev'ry *Almanack* can tell,
Perhaps as learnedly and well,
As you your self — Then friend I doubt
You go the farthest way about:
Your Mordern *Indian Magician*
Makes but a hole in th' Earth to piss in,
And streight resolves all Questions by't,
And seldom fails to be i' th' right.
The *Rosy-crucian* way's more sure
To bring the Devil to the Lure;
Each of 'em has a sev'ral Gin,
To catch *Intelligences* in.
Some by the *Nose* with fumes trappan 'em,
As *Dunstan* did the *Devil's Grandamm*;

Others

Others with *Characters* and *Words*
 Catch 'em as Men in *Nets*; doo *Birds*.
 And some with *Symbols*, *Signs*, and *Tricks*,
 Engrav'd in *Planetary Nicks*,
 With their own influences will fetch 'em
 Down from their *Orbs*, arrest, and catch 'em;
 Make 'em depose, and answer to
 All *Questions*, e'er they let them go.
Bumbastus kept a *Devil's Bird*
 Shut in the Pummel of his *Sword*,
 That taught him all the cunning *Pranks*,
 Of past and future *Mountebanks*.
Kelly did all his *Feats* upon
 The *Devil's Looking-Glass*, a *Stone*,
 Where playing with him at *Boo-peep*
 He solv'd all *Problems* ne'er so deep.
Agrippa kept a *Stygian Pug*
 I' th' garb and habit of a *Dog*,

That

That was his *Tutour*, and the *Cable*,
 Read to th' Occult *Philosopher*,
 And taught him subt'ly to maintain
 All other *Sciences*,
 To this, quoth *Sidrophel*, *Oh Sir*,
Agrippa was no *Conjurer*,
 Nor *Paracelsus*, no nor *Behman*,
 Nor was the Dog a *Catode-man*,
 But a true Dog, that would shew tricks
 For th' *Emperour*, and leap o'er sticks,
 Would fetch and carry, was more
 Than other Dogs, but yet no Devil,
 And whatsoe'er he's said to doe,
 He went the self-same way we go.
 As for the *Rosie-cross Philos'phers*,
 Whom you will have to be but *Sorcerers*,
 What they pretend to, is no more
 Than *Trismegistus* did before,

Pythagoras

Pythagoras, old Zoroaster,
 And *Appolonius* their Master ;
 To whom they do confess they owe
 All that they doe, and all they know.

Quoth *Hudibras*, Alas! what is't t' us;
 Whether 'twere said by *Trismegistus*,
 If it be *nonsense, false, or mystick*,
 Or not *intelligible, or saphestick*?
 'Tis not *Antiquity*, nor *Authour*,
 That makes *truth truth*, although *time's Daughter*;
 'Twas he that put her in the *Pit*,
 Before he pull'd her out of it;
 And as he eats his *Sons*, just so
 He feeds upon his *Daughters* too :
 Nor does it follow, 'cause a *Harauld*
 Can make a *Gentleman*, scarce a year old,
 To be descended of a *Race*
 Of ancient *Kings* in a small space ;

That

That we should all Opinion hold
Authentick, that we can make old.

Quoth *Sidrophel*, It is no part
Of prudence to cry down an *Art*;
And what it may perform deny,
Because you understand not why.
(As *Averrhois* play'd but a mean trick,
To damn our whole *Art* for *Excentrick*.)
For who knows all that knowledge contains
Men dwell not on the *Tops* of *Mountains*,
But on their side, or rising's feat;
So 'tis with knowledge's vast height.
Do not the *Hist'ries* of all *Ages*
Relate miraculous presages
Of strange turns in the *World's* affairs,
Foreseen b' *Astrologers*, *Soothsayers*,
Chaldeans, Learn'd *Genethliacks*,
And some that have writ *Almanacks*?

The

The *Medean* Emp'rour dreamt his Daughter
Had pist all *Asia* under water,
And that a *Vine*, sprung from her *banches*,
O'er-spread his *Empire* with its branches;
And did not *Soothsayers* expound it,
As after by th' event he found it?
When *Cæsar* in the Senate fell
Did not the *Sun* eclips'd foretell,
And, in resentment of his slaughter,
Look pale for almost a year after?
Augustus having b' oversight
Put on his *Left Shoe* fore his *Right*,
Had like to have been slain that day
By *Soldiers* mutin'ing for pay.
Are there not myriads of this sort,
Which stories of all times report?
Is it not om'nous in all *Countreys*,
When *Crows* and *Ravens* croak upon *Trees*?

The

The *Roman Senate*, when within
The *City-walls* an *Owl* was seen;
Did cause their *Clergy* with *Lustrations*,
(Our *Synod* calls *Humiliations*)
The round-fac'd *Prodigy* t' avert;
From doing *Town* or *Countrey* hurt.
And if an *Owl* have so much pow'r,
Why should not *Planets* have much more,
That in a *Region* far above
Inferiour fowls of the *Air* move;
And should see farther, and fore-know
More than *Augury* below,
Though that once serv'd the *Polity*
Of mighty *States* to govern by;
And this is that we take in hand,
By pow'rfull *Art* to understand;
Which how we have perform'd all *Ages*
Can speak th' *Events* of our presages,

Have we not lately in the *Moon*
Found a *New World* to th' *Old unknown*;
Discover'd *Sea* and *Land Columbus*
And *Magellan* could never compass;
Made Mountains with our *Tubes* appear,
And Cattel grazing on 'em there?

Quoth *Hudibras*, You lie so ope,
That I, without a *Telescope*,
Can find your Tricks out, and descry
Where you tell truth, and where you lye.
For *Anaxagoras* long ago
Saw *Hills*, as well as you, i' th' *Moon*;
And held the *Sun* was but a piece
Of *Red-hot Iron*, as big as *Greece*;
Believ'd the Heavens were made of *Stone*,
Because the *Sun* had voided one;
And, rather than he would recant
Th' *Opinion*, suffer'd Banishment.

But

But what, alas! is it to us,
Whether in the *Moon* men thus or thus
Do eat their *Pottage*, cut their *Corns*,
Or whether they have *Tails* or *Horns*?
What *Trade* from thence can you advance?
But what we nearer have from *France*?
What can our *Travellers* bring home
That is not to be learnt at *Rome*?
What *Politicks*, or strange *Opinions*,
That are not in our own *Dominions*?
What *Science* can be brought from thence,
In which we do not here commence?
What *Revelations*, or *Religions*,
That are not in our *Native Regions*?
Are sweating *Lanterns*, or *Screen-fans*,
Made better there than th' are in *France*?
Or do they teach to *sing* and *play*
On th' *Gittar* there a newer way?

Can they make *Plays* there, that shall fit
The *Publick Humour*, with less *Wit*;
Write *wittier Dances*, quainter *Shows*;
Or fight with more ingenious *Blows*?
Or does the *Man* i' th' *Moon* look big,
And wear a huger *Periwig*,
Shew in his *Gate*, or *Face*, more tricks
Than our own *Native Lunatics*?
But if w' out-doe him here at home,
What good of your design can come?
As *wind* in th' *Hypocondries* pent,
Is but a blast if downward sent;
But if it upwards chance to flie,
Becomes new *Light* and *Prophecy*:
So when your *Speculations* tend
Above their just and usefull end,
Although they promise strange and great
Discoveries of things far fet,

They

They are but idle *Dreams* and *Fancies*,
And favour strongly of the *Ganzas*.
Tell me but what's the nat'ral cause,
Why on a *Sign* no *Painter* draws
The *Full-Moon* ever, but the *Half*;
Resolve that with your *Jacob's-staff*;
Or why *Wolves* raise a Hubbub at her,
And *Dogs* howl when she shines in water;
And I shall freely give my *Vote*,
You may know something more remote.

At this deep *Sidrophel* look'd wise,
And staring round with *Owl-like* Eyes,
He put his face into a posture
Of *Sapience*, and began to bluster,
For having three times shook his Head
To stir his wit up, thus he said,

Art has no mortal *Enemies*
Next *Ignorance*, but *Owls* and *Geese*;

Those consecrated Geese in Orders,
That to the *Capital* were *Warders*,
And being then upon *Petroll*,
With noise alone beat off the *Gaul*.
Or those *Athenian Sceptick Owls*,
That will not credit their own *Souls*;
Or any *Science* understand,
Beyond the reach of Eye or Hand;
But meas'ring all things by their own
Knowledge, hold Nothing's to be known.
Those whole-sale *Criticks*, that in *Coffee-*
Houses cry down all *Philosophy*,
And will not know upon what ground
In *Nature* we our *doctrine* found,
Although with pregnant evidence
We can demonstrate it to sense,
As I just now have done to you,
Foretelling what you came to know,

Were

Were the *Stars* only made to light
Robbers and Burglars by night?
To wait on *Drunkards*, *Thieves*, *Gold-finders*,
And *Lovers* folacing behind *Dores*,
Or giving one another *Pledges*
Of *Matrimony* under *Hedges*?
Or *Witches* *Simpling*, and on *Gibbets*
Cutting from *Malefactours* *snippets*;
Or from the *Pillry* tips of *Ears*
Of *Rebel-Saints* and *Perjurers*?
Only to stand by and look on,
But not know what is said or done?
Is there a *Constellation* there,
That was not born and bred up here?
And therefore cannot be to learn,
In any inferiour *Concern*.
Were they not during all their lives,
Most of em *Pirates*, *Whores*, and *Thieves*?

And is it like they have not still
In their old *Practises* some skill ?
Is there a *Planet* that by *Birth*
Does not derive its *House* from *Earth* ;
And therefore probably must know
What is, and hath been done below,
Who made the *Balance*, or whence came
The *Bull*, the *Lion*, and the *Ram* ?
Did not we here the *Argo* rigg,
Make *Berenice's Perrinwig* :
Whose *Liv'ry* does the *Coachman* wear ?
Or who made *Cassiopeia's Chair* ?
And therefore as they came from hence,
With us may hold *Intelligence*.
Plato deny'd, The *World* can be
Govern'd without *Geometrie*,
(For Money b'ing the common Scale
Of things by measure, weight, and tale ;

In all th' affairs of *Church* and *State*,
'Tis both the *Balance* and the *Weight* :)
Then much less can it be without
Divine *Astrology* made out,
That puts the other down in worth,
As far as *Heaven's* above the *Earth*.
These reasons (quoth the *Knight*) I grant
Are something more significant
Than any that the *Learned* use
Upon this *Subject* to produce ;
And yet th' are far from satisfactory,
T' establish, and keep up your *Factory*.
The *Egyptians* say, The *Sun* has twice
Shifted his *Setting*, and his *Rise* ;
Twice has he risen in the *West*,
As many times set in the *East* :
But whether that be true, or no,
The *Devil* any of you know.

Some

Some hold the *Heavens*, like a *Top*,
 Are kept by *Circulation* up;
 And, were 't not for their wheeling round,
 They'd instantly fall to the ground:
 As sage *Empedocles* of old,
 And from him *Modern* Authours hold,
Plato believ'd the *Sun* and *Moon*
 Below all other *Planets* run.
 Some *Mercury*, some *Venus* seat
 Above the *Sun* himself in highth,
 The learned *Scaliger* complain'd
 'Gainst what *Copernicus* maintain'd,
 That in Twelve hundred years and odd,
 The *Sun* had left his ancient Road,
 And nearer to the Earth is come
 'Bove Fifty thousand miles from home:
 Swore 'twas a most notorious Flam,
 And he that had so little Shame

To vent such *Fopperies* abroad,
Deserv'd to have his *Rump* well claw'd,
Which Monsieur *Bodin* hearing, swore
That he deserv'd the *Rod* much more;
That durst upon a *truth* give doom,
He knew less than th' *Pope of Rome*.
Cardac believ'd great *States* depend
Upon the tip of th' *Bear's Tail's* end,
That as she whisk'd it t'wards the *Sun*,
Strow'd Mighty *Empires* up and down;
Which others say must needs be false
Because your true *Bears* have no *Tails*.
Some say the *Zodiack-Constellations*
Have long since chang'd their antique *Stations*
Above a *Sign*, and prove the same
In *Taurus* now, once in the *Ram*;
Affirm the *Trigons* chop'd and chang'd,
The *Watry* with the *Fiery* rang'd,

Then

Then how can their *effects* still hold
To be the same they were of old.
This, though the *Art* were true, would make
Our Modern *Soothsayers* mistake ;
And is one cause they tell more lyes,
In *Figures*, and *Nativities*,
Than th' old *Chaldean* Conjurers,
In so many hundred thousand years ;
Beside their Nonsense in translating,
For want of *Accidence* and *Latine*,
Like *Idus* and *Calendæ*, Englisht
The *Quarter-days* by skilfull Linguist,
And yet with *Canting*, *Slight*, and *Cheat*,
'Twill serve their turn to doe the feat :
Make Fools believe in their foreseeing
Of things before they are in Being ;
To swallow *Gudgeons* e'er th' are catch'd,
And count their *Chickens* e'er th' are hatch'd,

Make

Make them the *Constellations* prompt,
And give 'em back their own accompt;
But still the best to him that gives
The best price for't, or best believes.
Some *Towns* and *Cities*, some for brevity,
Have cast the 'versal World's *Nativity*;
And made the Infant-Stars confess,
Like Fools or Children, what they please:
Some calculate the hidden fates
Of *Monkeys*, *Puppy-Dogs*, and *Cats*;
Some *Running Nags*, and *Fighting Cocks*,
Some *Love*, *Trade*, *Law-Suits*, and the *Pax*;
Some take a measure of the Lives
Of Fathers, Mothers, Husbands, Wives;
Make *Opposition*, *Trine*, and *Quartile*,
Tell who is barren, and who fertile;
As if the *Planet's* first aspect
The tender infant did infect

In *Soul* and *Body*, and infill
 All future good, and future ill;
 Which in their dark fatalities lurking,
 At destin'd Periods fall & working;
 And break out like the hidden seeds
 Of long diseases into deeds,
 In Friendships, Enmities, and strife
 And all th' emergencies of Life;
 No sooner does he peep into
 The *World*, but he has done his dee,
 Catch'd all Diseases, took all *Physick*
 That cures or kills a man that is Sick;
 Marry'd his punctual dose of Wives,
 Is Cuckolded, and breaks, or thrives,
 There's but the twinkling of a *Star*
 Between a Man of *Peace* and *War*,
 A *Thief* and *Justice*, *Fool* and *Knave*,
 A huffing *Officer* and a *Slave*.

A crafty *Lawyer* and *Pick-pocket*,
 A great *Philosopher* and a *Block-head*,
 A formal *Preacher* and a *Player*,
 A Learn'd *Physician* and *Man-slayer*,
 As if Men from the Stars did suck,
 Old-age, Diseases, and ill-luck,
 Wit, Folly, Honour, Vertue, Vice,
 Trade, Travel, Women, Claps, and Dice,
 And draw with the first Air they breathe
 Battel and Murther, sudden Death,
 Are not these fine Commodities,
 To be imported from the Skies,
 And vended here among the Rabble,
 For staple Goods, and warrantable;
 Like Money by the *Druids* borrow'd,
 In th' other World to be restor'd?

Quoth *Sidrophel*, To let you know
 You wrong the *Art*, and *Artists* too,

Since

Since Arguments are lost on those
That do our *Principles* oppose;
I will (although I've don't before)
Demonstrate to your sense once more,
And draw a *Figure* that shall tell you
What you perhaps forget, befell you,
By way of *Horary* inspection,
Which some account our worst erection.
With that he *Circles* draws, and *Squares*,
With *Cyphers*, *Astral Characters*;
Then looks 'em o'er to understand 'em,
Although set down *Hab-nab*, at random :

Quoth he, This *Scheme* of th' Heavens set,
Discovers how in fight you met
At *Kingston* with a *May-poll Idol*,
And that y' were bang'd both back and side well ;
And though you overcame the *Bear*,
The *Dogs* beat You at *Brentford Fair* ;

Where

Where sturdy *Butchers* broke you Noddle,
And handled you like a *Fop-doodle*.

Quoth *Hudibras*, I now perceive
You are no *Conjurer*, by your leave;
That *Paltry story* is untrue,
And forg'd to cheat such *Gulls* as you.

Not true, quoth he? how e'er you vapour,
I can what I affirm make appear;
Whackum shall justifie 't t' your face,
And prove he was upon the place:
He play'd the *Saltinbanco's* part,
Transform'd t' a *Frenchman* by my Art;
He stole your Cloak, and pick'd your Pocket,
Chews'd and caldes'd ye like a Block-head;
And what you lost I can produce,
If you deny it, here i' th' House.

Quoth *Hudibras*, I do believe
That Argument's *Demonstrative*;

Ralpho, bear witness, and go fetch us
A *Constable* to sieze the Wretches ;
For though th' are both false *Knaves*, and *Cheats*,
Impostors, *Juglers*, *Counterfeits*,
I'll make them serve for perpendic'lars,
As true as e'er were us'd by *Brick-layers* ;
They're guilty, by their own Confessions,
Of *Felony*, and at the *Sessions*
Upon the Bench I will so handle 'em,
That the *Vibration* of this *Pendulum*
Shall make all *Taylors* yards of one
Unanimous Opinion :
A thing he long has vapour'd of,
But now shall make it out by proof.
Quoth *Sidrophel*, I do not doubt
To find friends that will bear me out ;
Nor have I hazarded my *Art*,
And neck, so long on the *State's* part,

To be expos'd in th' end to suffer,
By such a *Brabgadochio* Huffer.

Huffer, Quoth *Hudibras*: This Sword
Shall down thy false throat cram that word;
Ralpho, make haste, and call an Officer
To apprehend this *Strygian* Sophister;
Mean while I'll hold 'em at a Bay,
Left he and *Whackum* run away.

But *Sidrophel*, who from th' *Affect*
Of *Hudibras* did now erect
A Figure, worse portending far,
Than that of most malignant Star,
Believ'd it now the fittest moment
To shun the danger that might come on't,
While *Hudibras* was all alone,
And he and *Whackum*, Two to one;
This b'ing resolv'd, He spy'd by chance
Behind the Door an Iron Lance,

That many a sturdy Limb had gor'd,
And Legs, and Loins, and Shoulders bor'd.
He snatcht it up, and made a Pass;
To make his way through *Hudibras*.
Whachum had got a Fire-Fork,
With which he vow'd to doe his Work;
But *Hudibras* was well prepar'd,
And stoutly stood upon his Guard;
He put by *Sidrophelo's* thrust,
And in right manfully he rusht;
The weapon from his gripe he wrung,
And laid him on the earth along.
Whachum his Sea-coal-Prong threw by,
And basely turn'd his back to flie;
But *Hudibras* gave him a twitch
As quick as Lightning in the Breech;
Just in the place where *Honour's* lodg'd,
As wise *Philosophers* have judg'd;

Because

Because a kick in that part more
Hurts *Honour* than deep wounds before.

Quoth *Hudibras*, The Stars determine
You are my Prisoners, base Vermine.
Could they not tell you so, as well
As what I came to know, fortell?
By this what Cheats you are we find,
That in your own Concerns are blind;
Your Lives are now at my dispose,
To be redeem'd by Fine, or Blows:
But who his Honour would defile,
To take, or sell, two lives so Vile?
I'll give you *Quarter*, but your *Pillage*
The Conqu'ring Warriour's *Crop* and *Tillage*,
Which with his Sword he reaps, and plows;
That mine the *Law of Arms* allows.

This said in haste, in haste he fell
To romaging of *Sidrophel*.

First, He expounded both his Pockets,
And found a *Watch*, with *Rings*, and *Lockets*,
Which had been left with him t' erect
A *Figure* for, and so detect;
A *Copper-Plate*, with *Almanacks*
Engrav'd upon 't, with other knacks,
Of *Booker's*, *Lillie's*, *Sarah Jimmers*,
And *Blank-Schemes*, to discover *Nimmers*;
A *Moon-Dial*, with *Napier's Bones*,
And several *Constellation-Stones*,
Engrav'd in *Planetary hours*,
That over *Mortals* had strange powers,
To make 'em thrive in *Law*, or *Trade*;
And stab or poyson to evade;
In *Wit* or *Wisdom* to improve,
And be victorious in *Love*.
Whachum had neither *Cross* nor *Pile*,
His *Plunder* was not worth the while;

All which the *Conq'ror* did discompt,
To pay for curing of his Rump.

But *Sidrophel*, as full of tricks,
As *Rota-men* of *Politicks*,
Streight cast about to over-reach
Th' unwary *Conq'ror* with a fetch,
And make him glad (at least) to quit
His *Victory*, and fly the *Pit*,
Before the *Secular Prince* of *Darkness*,
Arriv'd to seize upon his Carcass;
And, as a *Fox* with hot pursuit
Chac'd through a *Warren*, cast about
To save his credit, and among
Dead *Vermin* on a *Gallows* hung;
And while the *Dogs* ran underneath,
Escap'd (by counterfeiting *Death*)
Not out of *Cunning*, but a *Train*
Of *Atoms* jostling in his Brain,

As learn'd *Philosophers* give out ;
So *Sidrophelo* cast about,
And fell to's wanted *Trade* again,
To feign himself in earnest slain ;
First stretch'd out one leg, then another,
And seeming in his Breast to smother,
A broken Sigh ; Quoth he, where am I,
Alive, or Dead ? Or which way came I
Through so immense a space so soon ?
But now I thought my self in th' *Moon* ;
And that a *Monster*, with huge *Whiskers*,
More formidable than a *Switzer's*,
My Body through and through had drill'd,
And *Whachum* by my side had kill'd,
Had cross-examin'd both our *Hose*,
And plunder'd all we had to lose ;
Look, there he is, I see him now,
And feel the Place I am run through :

And

And there lies *Whackum* by my side,
Stone-dead, and in his own bloud di'd.
Oh ! Oh ! With that he fetch'd a *Groan*,
And fell again into a swoon,
Shut both his Eyes, and stopp'd his Breath,
And to the *Life* out-acted *Death*,
That *Hudibras*, to all appearing,
Believ'd him to be dead as *Herring*,
He held it now no longer safe,
To tarry the return of *Ralph*,
But rather leave him in the *Lurch* ;
Thought he, he has abus'd our *Church*,
Refus'd to give himself one firk,
To carry on the *Publick Work* ;
Despis'd our *Synod men* like Dirt,
And made their *Discipline* his Sport ;
Divulg'd the secrets of their *Classes*,
And their *Conventions* prov'd *High Places* ;

Dis-

Disparag'd their *Fith-Pigs*, as *Pagan*,
And set at nought their *Cheese* and *Bacon* ;
Rail'd at their *Covenant*, and jear'd
Their rev'rend *Parsons* to my *Beard* ;
For all which *Scandals* to be quit
At once, this *Juncture* falls out fit.
I'll make him henceforth to beware,
And tempt my fury, if he dare :
He must (at least) hold up his hand,
By twelve *Free-holders* to be scann'd,
Who by their skill in *Palmistry*
Will quickly read his *Destiny* ;
And make him glad to read his *Lesson*,
Or take a turn for't at the *Session* :
Unless his *Light* and *Gifts* prove truer
Than ever yet they did, I'm sure ;
For if he scape with whipping now,
'Tis more than he can hope to doe,

And

And that will disengage my *Conscience*
Of th' *Obligation* in his own sanse ;
I'll make him now by force abide
What he by gentle means deny'd,
To give my *Honour* satisfaction,
And right the *Brethren* in the *Action*.
This b'ing resolv'd, with equal speed
And *Conduct* he approach't his *Steed*,
And with *Activity* unwont
Assay'd the lofty *Beast* to mount ;
Which once atchiev'd, he spurr'd his *Palfry*,
To get from th' *Enemy*, and *Ralph*, free :
Left *Danger*, *Fears*, and *Foes* behind,
And beat, at least three lengths, the *Wind*.

AN
Heroical EPISTLE
OF
HUDIBRAS
TO
SIDROPHEL.

Ecce iterum Crispinus—

WELL, *Sidrophel* ! though 'tis in vain
To tamper with your crazy Brain,
Without Trepanning of your Scull
As often as the *Moon's* at *Full* ;
'Tis not amiss, e'er y' are giv'n o'er,
To try one desp'rate Med'cine more ;

For

For where your Case can be no worse,
The desp'rat'st is the wisest course.
Is't possible that you, whose Ears,
Are of the Tribe of *Iffacher's*,
And might (with equal Reason) either
For Merit, or extent of Leather,
With *William Pryn's*, before they were
Retrench'd, and crucify'd, compare,
Should yet be deaf against a noise
So roaring as the Publick voice ?
That speaks your Virtues free and loud,
And openly in ev'ry croud,
As loud as one that sings his part
T' a Wheel-barrow, or Turnip Cart,—
Or your New Nicknam'd old invention
To cry Green-Hastings with an Engine ;
(As if the vehemence had stunn'd,
And torn your Drum-heads with the Sound)

And

And 'cause your Folly's now no news
But over-grown and out of use,
Persuade your self there's no such matter,
But that 'tis vanish'd out of Nature,
When Folly, as it grows in years
The more extravagant appears :
For who but you could be possess'd
With so much Ignorance, and Beast,
That neither all mens Scorn, and Hate,
Nor being laugh'd and pointed at,
Nor bray'd so often in a Mortar,
Can teach you wholesome Sense, and Nurture,
But (like a Reprobate) what course
Soever's us'd, grow worse and worse ?
Can no Transfusion of the Bloud,
That makes Fools Cattell, doe you good ?
Nor putting Pigs t' a Bitch to Nurse
To turn 'em into Mungrel-Curs,

Put you into a way, at least,
To make your self a better Beast?
Can all your critical Intrigues
Of trying sound from rotten Eggs,
Your several new found Remedies
Of curing Wounds, and Scabs in Trees?
Your Arts of *Fluxing* them for *Claps*,
And purging their infected *Saps*,
Recov'ring Shankers, ChrySTALLINES,
And Nodes and Botches in their Rinds,
Have no effect to operate
Upon that duller Block, your Pate,
But still it must be lewdly bent
To tempt your own due Punishment;—
And, like your whims'd Chariots, draw
The Boys to course you without Law?
As if the Art you have so long
Profest, of making old *Dogs* young,

In you had Virtue to renew
Not only Youth, but Childhood too.
Can you, that understand all Books,
By Judging only with your Looks,
Resolve all Problems with your Face
As others do with *B's* and *A's*,
Unriddle all that Mankind knows
With solid bending of your Brows,
All Arts and Sciences advance,
With screwing of your Countenance,
And with a penetrating Eye,
Into th' abstrusest Learning pry,
Know more of any Trade b' a Hint,
Then those that have been bred up in't,
And yet have no Art, true or false,
To help your own bad Naturals ?
But still the more you strive t' appear,
Are found to be the wretcheder.

For Fools are known by looking wise,
As Men find Woodcocks by their Eyes.
• Hence 'tis, that 'cause y' have gain'd o'th' *College*,
A Quarter-share (at most) of Knowledge,
And brought in none, but spent Repute,
Y' assume a Pow'r as absolute
To judge and censure, and controll,
As if you were the sole *Sir Poll*;
And saucily pretend to know
More than your Dividend comes to,
You'l find the thing will not be done
With Ignorance, and Face alone :
No though y' have purchas'd to your Name
In History so great a Fame,
That now your Talent's so well known,
For having all Belief out-grown ,
That ev'ry strange Prodigious Tale
Is measur'd by your *German Scale*,—

By which the *Virtuosi* try
The Magnitude of ev'ry Lye,
Cast up to what it does amount,
And place the big'st to your account.
That all those stories that are laid
Too truly to you, and those made,
Are now still charg'd upon your score,
And lesser Authors nam'd no more.
Alas! that Faculty destroys
Those soonest it designs to raise;
And all your vain Renown will spoil,
As Guns o'er-charg'd the more recoil;
Though he that has but Impudence
To all things has a fair Pretence,
And put among his wants but shame,
To all the world may lay his claim:
Though you have try'd that nothing's born
With greater ease than Publick Scorn;

That

That all affronts do still give Place
To your impenetrable Face;
• That makes your way through all affairs,
As Pigs through Hedges creep with theirs.
Yet as 'tis Counterfeit, and Brags,
You must not think 'twill always pass;
For all Impostors, when they're known,
Are past their labour, and undone.
And all the best that can befall
An Artificial Natural,
Is that which Madmen find, as soon
As once th' are broke loose from the Moon,
And proof against her Influence,
Relapse to e'er so little Sense
To turn stark Fools, and Subjects fit
For sport of Boys, and Rabble-wit.



Annotations

TO THE

SECOND PART.

But now t' observe, &c.

THE beginning of this Second Part may perhaps seem strange and abrupt to those who do not know, that it was written on purpose, in imitation of *Virgil*, who begins the IV Book of his *Aeneides* in the very same manner, *At Regina gravi, &c.* And this is enough to satisfy the curiosity of those who believe that Invention and Fancy ought to be measur'd (like Cases in Law) by Precedents, or else they are in the power of the Critick.

A Saxon Duke did grow so fat.

This History of the Duke of *Saxony*, is not altogether so strange as that of a Bishop his Countrey-man, who was quite eaten up with Rats, and Mice.

King

King *Pyrrhus* cur'd his Splenatick,
And testy Courtiers with a kick.

Pyrrhus King of *Epirus*, who, as *Pliny* says, had this occult Quality in his Toe, *Pollicis in dextro Pede tactu Lienosis medebatur.* L. 7. C. 11. .

In close Catasta shut, &c.

Catasta is but a pair of Stocks in English, But Heroical Poetry must not admit of any vulgar word (especially of paltry signification) and therefore some of our Modern Authors are fain to import foreign words from abroad, that were never before heard of in our Language.

'Twas he that made *St. Francis* doe, &c.

The antient Writers of the Lives of Saints, were of the same sort of People, who first writ of Knight-Erranty, and as in the one, they rendred the brave Actions of some very great Persons ridiculous, by their prodigious Lies, and sottish way of describing them; so they have abus'd the Piety of some very devout Persons, by imposing such stories upon them, as this upon *St. Francis*.

This made the beauteous Queen of *Creta*.

The History of *Pasiphae* is common enough, only this may be observ'd, That though she brought the Bull a Son and Heir; yet the Husband was fain to father

it, as appears by the Name, perhaps because the Countrey being an Island, he was within the four Seas when the Infant was begotten.

As your own Secretary *Albertus*.

Albertus Magnus was a Sweedish Bishop, who wrote a very Learned Work, *De Secretis Mulierum*.

Unless it be to squint and laugh.

Pliny in his *Natural History* affirms that *Uni animalium homini oculi depravantur, unde Cognomina Strabonum & Patrum. Lib. 2.*

As Friar *Bacon's* Noddle was.

The Tradition of Friar *Bacon* and the Brazen-Head, is very commonly known, and considering the times he liv'd in, is not much more strange than what another great Philosopher of his Name, has since deliver'd up of a Ring, that being ty'd in a string, and held like a Pendulum in the middle of a Silver Bowl, will vibrate of it self, and tell exactly against the sides of the Divining Cup, the same thing with, *Time is, Time was, &c.*

Or like some *Indians* Sculls, so tough,
That Authors say th'are Musket proof.

American Indians, among whom (the same Authors affirm) that there are others, whose Sculls are so soft, to use their own words, *Ut Digito perforari possunt.*

Or

Or Oracle from Heart of Oak.

Jupiter's Oracle in Epirus, near the city of Dodona, Ubi Nemus erat Jovi sacrum, Querneum totum in quo Jovis Dodonai Templum fuisse narratur.

Semiramis of Babylon.

Semiramis, Queen of Assyria, is said to be the first that invented Eunuchs. Semiramis teneros mares castravit omnium Prima. Am. Marcel. L. 14. p. 22. Which is something strange in a Lady of her Constitution, who is said to have receiv'd Horses into her embraces, (as another Queen did a Bull;) but that perhaps may be the reason why she after thought Men not worth the while.

For some Philosophers of late here.

S. K. D. in his Book of *Bodies*; who has this story of the *German-Boy*, which he endeavours to make good, by several Natural Reasons; By which those who have the Dexterity to believe what they please, may be fully satisfied of the probability of it.

A *Persian* Emp'r or whip'd his Grandam.

Xerxes, who us'd to whip the Seas and Winds. In Co- rum, atque Enrum solitus seviré Flagellis. Juven. Sat. 10.

So th' antient Stoicks in the Porch.

In Porticu (Stoicorum Scholâ Athenis) Discipulorum seditionibus, mille Quadringenti triginta Cives interfeciti sunt. Diog.

Diog. Laert. *in vita Zenonis*. p. 383. Those old *Virtuoso's* were better Proficients in those Exercises, than the Modern, who seldom improve higher than Cuffing, and kicking.

That *Bonum* is an Animal.

Bonum is such a kind of Animal, as our Modern *Virtuosi* from Don *Quixot*, will have Windmills under sail to be. The same Authors are of opinion, That all Ships are Fishes while they are afloat, but when they are run on ground, or laid up in the Dock, become Ships again.

— In a Town

There liv'd a Cobler, and but one.

This History of the Cobler has been attested by Persons of good credit, who were upon the place when it was done.

Have been exchange'd for Tubs of Ale.

The Knight was kept prisoner in *Exeter*, and after several exchanges propos'd, but none accepted of, was at last releas'd for a Barrel of Ale, as he often us'd upon all occasions to declare.

Borea Slave with him in his Chariot.

— *Et sibi Consul,*

Ne placeat, curru servus portatur eodem. Juven. Sat. 10.

Hung out their Mantles *Della-Gues*.

Tunica Coccinea solebat pridie quam dimicandum esset,
supra

supra Prætorium poni quasi admonitio & indicium futura Pugna. Lipsius in Tacit. p. 56.

Next Links and Torches, &c.

That the *Roman* Emperors were wont to have Torches born before them (by day) in publick, appears by *Herodian* in *Portinace*. Lip. in *Tacit.* p. 16.

Vespasian being daub'd with Dirt

C. *Cæsar succensens, propter curam verrendis viis non adhibitam, Luto jussit oppleri, congesto per milites in prætextæ sinum.* Sueton in *Vespas.* Ca. 5.

Has not this present Parliament A Ledger to the Devil sent,

The Witch-finder in *Suffolk*, who in the *Presbyterian* times had a Commission to discover Witches, of whom (right or wrong) he caus'd 60 to be hang'd within the compass of one year, and among the rest an old Minister, who had been a painfull Preacher for many years.

Did he not help the *Dutch* to purge At *Antwerpt* their Cathedral Church?

In the beginning of the Civil Wars of *Flanders*, the common people of *Antwerp* in a tumult broke open the Cathedral Church, to demolish Images and Shrines: and did so much mischief in a small time, that *Strada* writes, There were several Devils seen very busy among them, otherwise it had been impossible.

Sing

Sing Catches to the Saints at *Mascon*.

This Devil of *Mascon* deliver'd all his Oracles, like his Forefathers, in Verse, which he sung to Tunes : He made several Lampoons upon the Hugonots, & foretold them many things, which afterwards came to pass; as may be seen in his *Memoires*, written in *French*.

Appear in divers shapes to *Kelly*,
And speak i'th' Nun at *London's* Belly.

The History of Dr. *Dee* and the Devil, published by *Mer. Causabon, Isaac. Fil.* Prebend of *Canterbury*, has a large account of all those Passages ; in which the style of the true & false Angels appears to be penn'd by one and the same person. The Nun of *London in France*, and all her tricks, have been seen by many Persons of Quality of this Nation yet living, who have made very good observations upon the French Book written upon that occasion.

Meet with the Parliaments Committee
At *Woodstock* on a Pers'nal Treaty :

A Committee of the long Parliament sitting in the King's House in *Woodstock-Park*, were terrify'd with several Apparitions, the particulars whereof were then the News of the whole Nation.

At *Sarum* took a Cavalier.

Withers has a long story in Doggerel of a Soldier of the Kings Army, who being a Prisoner at *Salisbury*, and drin-

drinking a health to the Devil upon his knees, was carried away by him through a single pane of Glass.

Since old *Hodg-Bacon*,

Roger Bacon, commonly called *Friar Bacon*, liv'd in the Reign of our *Edward* the I. and for some little skill he had in the *Mathematics*, was by the Rabble accounted a Conjuror, and had the sottish story of the *Brazen Head* father'd upon him, by the ignorant Monks of those days. *Robert Grossthead* was Bishop of *Lincoln* in the Reign of *Hen.* III. He was a Learned Man for those times, and for that reason, suspected by the Clergy to be a Conjuror, for which crime being degraded by Pope *Innocent* the IV. and summon'd to appear at *Rome*, he appeal'd to the Tribunal of Christ; which our Lawyers say is illegal, if not a *Praemunire*, for offering to sue in a Foreign Court.

Which *Socrates*, and *Charephon*
In vain assay'd so long ago.

Aristophanes in his Comedy of the Clouds, brings in *Socrates* and *Charephon*, measuring the Leap of a Flea, from the one's Beard to the other's.

Was rais'd by him, found out by *Fisk*.

This *Fisk* was a late famous Astrologer, who flourish'd about the time of *Subtile*, and *Face*, and was equally celebrated by *Ben. Johnson*.

Unless it be that Cannon-ball.

This experiment was try'd by some Foreign *Virtuoso's*, who planted a Piece of Ordnance point-blank against
the

the *Zenith*, and having fir'd it, the Bullet never rebounded back again, which made them all conclude, that it sticks in the mark ; but *Des-Cartes* was of opinion, That it does but hang in the Air.

As lately was reveal'd to *Sedgwyck*.

This *Sedgwyck* had many Persons (and some of Quality) that believ'd in him, and prepar'd to keep the day of Judgment with him, but were disappointed ; for which the false Prophet was afterwards call'd by the name of *Doomesday Sedgwyck*.

Your Modern *Indian* Magician.

Makes but a hole in th' Earth to piss in.

This compendious new way of Magick is affirm'd by Monsieur *Le Blanc* (in his Travels) to be us'd in the *East-Indies*.

Bumbastus kept a Devil's Bird, &c.

Paracelsus is said to have kept a small Devil pris'ner in the Pommel of his Sword, which was the reason, perhaps, why he was so valiant in his Drink ; Howsoever it was to better purpose than *Annibal* carry'd poyson in his, to dispatch himself, if he should happen to be surpriz'd in any great extremity, for the Sword would have done the Feat alone, much better, and more Soldier-like. And it was below the Honor of so great a Commander, to go out of the World like a Rat.

Agrippa kept a *Stygian* Pug.

Cornelius Agrippa had a Dog that was suspected to be a Spirit,

Spirit, for some tricks he was wont to doe, beyond the capacity of a Dog, as it was thought; but the Author of *Magia Adamica* has taken a great deal of pains to vindicate both the Doctor and the Dog from that aspersion, in which he has shown a very great respect and kindness for them both.

As *Averrhois* play'd but a mean trick.

Averrhois Astronomiam propter Excentricos contempsit.
Phil. Melancton in Elem. Phys. p. 781.

The Median Emp'ror dreamt his Daughter.

Astyages King of *Media* had this Dream of his Daughter *Mandane*, and the Interpretation from the *Magi*, wherefore he married her to a *Persian* of mean quality, by whom she had *Cyrus*, who conquer'd all *Asia*, and translated the Empire from the *Medes* to the *Persians*. Herodot. L. 2.

When *Cæsar* in the Senate fell.

Fuunt aliquando Prodigiosi, & longiores Solis Defectus, quales occiso Cæsare Dictatore & Antoniano Bello, eorundem Anni Pallore continuo. Plin.

Augustus having b' oversight, &c.

Divus Augustus Levum sibi prodidit calcem prapostere indutum, quo die seditione Militum prope afflictus est.
Idem. Lib. 2.

The Roman Senate when within;
The City Walls an Owl was seen.

Romani L. Crasso & C. Maria Coss. Eubone viso orbem lustrabant.

For

For Anaxagoras long ago,
Saw Hills as well as you i'th' Moon.

Anaxagoras affirmat Solem candens Ferrum esse, & Peloponessa majorem: Lunam Habitacula in se Habere, & Colles, & valles. Fersur dixisse Calum omne ex Lapidebus esse compositum; Damocles & in exitum passus est, quod impie Solem candentem laminam esse dixisset. Diogen. Laert. in Anaxag. p. 11. 13.

Th' Egyptians say, the Sun has twice
Shifted his Setting and his Rise.

Aegyptii Decem millia Annorum & amplius recensent; & observatum est in hoc tanto Spatio, bis mutata esse Loca Ortuum & Occasuum Solis; ita ut Sol bis ortus sit ubi nunc occidit, & bis descenderit ubi nunc oritur. Phil. Melanct. Lib. 1. p. 60.

Some hold the Heavens, like a Top,
Are kept by Circulation up.

Causa quare Calum non cadit, (secundum Empedoclem) est velocitas sui motus. Comment in L. 2. Aristot. de Cælo.

Plato believ'd the Sun and Moon
Below all other Planets run.

Plato Solem & Lunam cæteris Planetis inferiores esse putavit. G. Cunnin. in Cosmogr. L. 1. p. 11.

Th

The Learned Scaliger complain'd.

*Copernicus in Libris Revolutionum, deinde Reinholdus, post
etiam Stadius Mathematici nobiles perspicuis Demon-
strationibus docuerunt, solis Apssida Terris esse propiorem,
quam Ptolomai atate duodecim partibus, i. e. uno & tri-
ginta tota semidiametris. Jo. Bod. Met. Hist. p. 455.*

Cardan believ'd great States depend, &c.

*Putat Cardanus, ab extrema Cauda, Helices seu Majoris
arsedonne magnum Imperium pendere. Ide. p. 325.*

Than th' old Chaldean Conjurers

In so many hundred thousand years.

*Chaldaei jactant se quadringinta septuaginta Annorum mil-
lia in periclitandis, experiundisque Puerorum Animis
posuisse. Cicero.*

Like Money by the Druids borrow'd, &c.

*Druida pecuniam mutuo accipiebant in Posterione vita re-
dituri. Patricius Tom. 2. p. 97.*

That paltry story is untrue,

And forg'd to cheat such Gulls as you.

There was a notorious Idiot (that is here describ'd by
the Name and Character of *Whacum*) who counter-
feited a Second Part of *Hudibras*, as untowardly as
Captain *Po*, who could not write himself, and yet
made a shift to stand on the Pillory; for Forging
other

other Mens Hands, as his Fellow *Whachum*, no doubt
deserv'd; in whose abominable Doggerel; This sto-
ry of *Hudibras* and a French Mountebank at *Bren-*
ford Fair, is as properly describ'd.

That the vibration of this Pendulum
Shall make all Taylors Yards of one
Unanimous opinion.

The device of the Vibration of a Pendulum, was in-
tended to settle a certain Measure of Ells and Yards,
&c. (that should have its foundation in Nature) all
the world over: For by swinging a weight at the end
of a string, and calculating (by the motion of the
Sun, or any Star) how long the Vibration would
last, in proportion to the length of the String, and
weight of the Pendulum; they thought to reduce it
back again, and from any part of time, compute the
exact length of any string, that must necessarily vi-
brate in so much space of time: So that if a man
should ask in *China* for a Quarter of an Hour of Sa-
tin or Taffeta, they would know perfectly what it
meant. And all Mankind learn a new way to mea-
sure things no more by the Yard, Foot, or Inch, but
by the Hour, Quarter, and Minute.

Before the Secular Prince of Darkness.

As the Devil is the spiritual Prince of Darkness, so
is the Constable the Secular, who governs in the
night with as great Authority as his Colleague, but
far more imperiously.

F I N I S.

HUDIBRAS.

THE
Third and Last
PART.

Written by the AUTHOR
OF THE
FIRST and SECOND PARTS.

L O N D O N :

Printed for *Thomas Horne*, at the South Entrance of
the *Royal Exchange*. MDC LXXXIX.

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HUDIBRAS.

The Third and Last Part.

THE ARGUMENT of the First CANTO of the Third Part.

*The Knight and Squire resolve at once,
The one the other to renounce.
They both approach the Ladies Bower,
The Squire to inform, the Knight to wooe her.
She treats them with a Masquerade,
By Furies and Hobgoblins made:
From which the Squire conveys the Knight,
And steals him, from himself, by Night.*

CANTO I.

TIS true, no Lover has that Pow'r
To enforce a desperate Amour,
As he that has two *Strings* to's Bow,
And burns for *Love* and *Money* too:
For then he's Brave and Resolute,
Disdains to render in his Suit,

H'as all his *Flames* and *Raptures* double,
And *hangs* or *drowns* with half the trouble.
While those who fillily pursue
The simple downright way and true,
Make as unlucky Applications,
And steer against the stream their Passions.
Some forge their *Mistresses* of *Stars* :
And when the Ladies prove averse,
And more untoward to be won,
Then by *Caligula* the *Moon*,
Cry out upon the Stars for doing
Ill Offices, to cross their *wooing* ;
When only by themselves they're hindred,
For trusting *those they made her Kindred* :
And still the harsher and hide-bounder
The Damsels prove, become the fonder.
For what mad Lover ever dy'd,
To gain a soft and gentle *Bride* ?
Or for a Lady tender-hearted,
In *purling Streams* or *Hemp* departed :

Leap'd

Leapt headlong int' *Elizium*,
Through the Windows of a *dazling Room* ?
But for some cross ill-natur'd Dame,
The am'rous Fly burnt in his *flame*.
This to the *Knight* could be no *News*,
With all Mankind so much in use ;
Who therefore took the wiser course,
To make the most of his *Amours*,
Resolv'd to try all sorts of ways,
As follows in due *Time* and *Place*.

No sooner was the bloody Fight
Between the *Wizard* and the *Knight*,
With all th' Appurtenances over,
But he relaps'd again t' a *Lover* :
As he was always wont to doe
When h' had discomfited a *Foe*,
And us'd the only *Antick Philters*
Deriv'd from old *Heroick Tilters*.

But now Triumphant and Victorious,
 He held th' Achievement was too glorious
 For such a Conquerour, to meddle
 With *Petty Constable*, or *Beadle* ;
 Or fly for Refuge to the *Hostess*
 Of th' Inns of Court and Chancery, *Justice* :
 Who might, perhaps, reduce his Cause
 To th' *Ordeal Tryal* of the Laws ;
 Where none escape, but such as branded
 With red-hot Irons have past *bare-banded* ;
 And if they cannot read one *Verse*
Etb' Psalms, must sing it, and that's worse.
 He therefore, judging it below him,
 To tempt a shame the *Devil might owe him*,
 Resolv'd to leave the Squire for *Bail*
 And *Mainprize* for him, to the *Goal*,
 To answer, with his Vessel, all
 That might disastrously befall.
 He thought it now the fittest juncture,
 To give the Lady a Rencounter ;

T' acquaint her with his Expedition,
 And Conquest o're the *Serre Magicians*;
 Describe the Manner of the Fray,
 And shew the Spoils he brought away;
 His bloody *Scourging* aggravate,
 The number of the Blows and Weight:
 All which might probably succeed,
 And gain belief h' had done the deed
 Which he resolv'd t' enforce, and spare
 No pawning of his Soul, to swear;
 But, rather then produce his Back,
 To set his Conscience on the Rack:
 And, in pursuance of his urging
 Of Articles perform'd, and forging,
 And all things else upon his part,
 Demand delivery of her Heart,
 Her Goods, and Chattels, and good Graces,
 And Person, up to his embraces.

Thought he, the ancient *Errant Knights*,
 Won all their Ladies Hearts in *Fights*,
 And cut whole Gyants into fitters,
 To put them into amorous twitters;
 Whose stubborn Bowels scorn'd to yield
 Until their *Gallants* were half kill'd:
 But when there Bones were drubb'd so sore
 They durst not *mode one Combat* more,
 The Ladies Hearts began to melt,
 Subdu'd with Blows their Lovers felt.
 So *Spanish Heroes* with their Lances,
 At once wound *Bulls* and *Ladies Fancies*:
 And he acquires the noblest Spouse
 That Widow's greatest Herds of Cows.
 Then what may I expect to do,
 Wh' have quell'd *disa* *Buffalo*
 Mean while the *Squire* was on his way,
 The Knight's *Late Orders* to obey;

aligner T

4 A

Who

Who sent him for a *strong Detachment*
Of *Beadles, Constables, and Watchmen,*
To attack the *Cunning-man* for Plunder
Committed falsely on his Lumber,
When he, who had so lately sack'd
The Enemy, had done the Fact,
Had rifled all his Pokes and Fobs
Of *Gimcracks, Whims and Figgumbobs,*
Which he by hook or crook had gather'd,
And for his own Inventions feather'd :
And when they should, at *Goal-delivery,*
Unriddle one another's Thievery,
Both might have evidence enough
To render neither halter-proof.
He thought it desperate to tarry,
And venture to be *accessary* :
But rather wisely slip his Fetters,
And leave them for the *Knight, his Betters.*
He call'd to mind th' unjust foul play
He would have offer'd him that day,

To

To make him curry his own Hide,
 Which no Beast ever did beside,
 Without all possible evasion,
 But of the *Riding Dispensation*.
 And therefore much about the hour,
 The Knight (for reasons told before)
 Resolv'd to leave him to the Fury
 Of *Justice*, and an *unpack'd Jury*.
 The *Squire* concurr'd t' abandon him,
 And serve him in the self-same trim ;
 T' acquaint the *Lady* what h'had done,
 And what he meant to carry on ;
 What *Project* 'twas he went about,
 When *Sidrophel* and he fell out ;
 His firm and stedfast Resolution,
 To swear her to an *Execution* :
 To pawn his inward Ears to marry her,
 And bribe the Devil himself to carry her,
 In which both dealt, as if they meant
 Their *Party Saints* to represent,

Who

Who never fail'd, upon their sharing
In any prosperous *Arms-bearing*,
To lay themselves out, to supplant
Each other *Cosin-German Saint*.
But e'r the *Knight* could do his part,
The *Squire* had got so much the start,
H'ad to the Lady done his Errand,
And told her all his Tricks afore-hand,
Just as he finish'd his Report,
The *Knight* alighted in the Court;
And having ty'd his Beast t' a Pale,
And taken time for both to stale,
He put his Band and Beard in order,
The sprucer to accost and board her;
And now began t' approach the Door:
When she, wh' had spy'd him out before,
Convey'd th' *Informer* out of sight,
And went to entertain the *Knight*,
With whom encountring after *Langees*,
Of humble and *submissive Congees*,

And

And all *due Ceremonies* paid,
 He stroak'd his Beard, and thus he said:
 Madam, *I do, as is my Duty,*
Honour the Shadow of your Shoe-tye :
And now am come, to bring your Ear
A present you'll be glad to hear ;
At least I hope so. The thing's done,
Or may I never see the Sun ;
For which I humbly now demand
Performance at your gentle Hand :
And that you'd please to do your part,
As I have done mine to my smart.
 With that he shrugg'd his sturdy Back,
 As if he felt his Shoulders ake,
 But she, who well enough knew what
 (Before he spoke) he would be at,
 Pretended not to apprehend
 The Mystery of what he mean'd,
 And therefore wish'd him to expound
 His dark expressions *less profound.*

Madam,

Madam, quoth he, *I come to prove
How much I've suffer'd for your Love,
Which (like your Votary) to win,
I have not spar'd my tatter'd skin :
And, for those meritorious Lashes,
To claim your Favour and good Graces.*
Quoth she, *I do remember once
I freed you from th' enchanted Sconce ;
And that you promis'd, for that favour,
To bind your Back to th' good Behaviour,
And for my Sake and Service vow'd
To lay upon't a heavy Load,
And what 'twould bear t' a scruple prove,
As other Knights do oft make love.
Which whether you have done or no,
Concerns your self, not me, to know.
But if you have, I shall confess,
T'are honestest then I could guess.*
Quoth he, *If you suspect my troth,
I cannot prove it but by Oath ;*

And

*And, if you make a question on't,
I'll pawn my Soul, that I have don't.
And he that makes his Soul his Surety,
I think, does give the best security.
Quoth she, Some say, the Soul's secure
Against Distress and Forfeiture;
Is free from Action, and exempt
From Execution and Contempt;
And to be summon'd to appear
In th' other World, 's illegal here:
And therefore few make any account,
Int' what Incumbrances they run't.
For most Men carry things so even
Between this World, and Hell and Heaven,
Without the least offence to either,
They freely deal in all together;
And equally abhor to quit
This world for both, or both for it.
And when they pawn and damn their Souls,
They are but Prisoners on Parols.*

*For that, quoth he, 'tis rational,
They may be accomptable in all.
For when there is that intercourse
Between Divine and Humane Pow'rs,
That all that we determine here
Commands Obedience every-where ;
When Penalties may be commuted
For Fines, or Ears, and Executed ;
It follows, nothing binds so fast
As Souls in Pawn, and Mortgage past.
For Oaths are th' only Tests and Scales
Of Right and Wrong, and True and False :
And there's no other way to try
The Doubts of Law and Justice by.
Quoth she, What is it you would Swear ?
There's no believing till I hear :
For till th' are understood, all Tales
(Like Nonsense) are not True, nor False.
Quoth he, When I resolv'd t' obey
What you commanded th' other day,*

And

*And to perform my Exercise,
(As Schools are wont) for your fair eyes;
T' avoid all Scruples in the Case,
I went to doe't upon the Place.
But as the Castle is enchanted
By Sidrophel the Witch, and haunted
With Evil Spirits, as you know,
Who took my Squire and me for two;
Before I'd hardly time to lay
My Weapons by, and disarray,
I heard a formidable Noise
Loud as the Stentrophonick Voice,
That roar'd afar off, Dispatch and Strip,
I'm ready with th' Infernal Whip,
That shall deves't thy Ribs of Skin,
To expiate thy lingring Sin.
Th' hast broke perfidiously thy Oath,
And not perform'd thy plighted Troth;
But spar'd thy Renegado Back,
Where th' hadst so great a Prize at Stake:*

Which

Which now the Fates have order'd me
For Penance and Revenge to Flay,
Unless thou presently make haste.
Time is, Time was : and there it ceas'd.
With which, though startled, I confess,
Yet th' Horror of the thing was less,
Then th' other dismal apprehension
Of Interruption or Prevention.
And therefore snatching up the Rod,
I laid upon my Back a load ;
Resolv'd to spare no Flesh and Bloud,
To make my Word and Honour good.
Till tir'd, and taking Truce at length,
For new Recruits of Breath and Strength,
I felt the Blows still ply'd as fast,
As if th' had been by Lovers plac'd
In Raptures of Platonick Lashing,
And chaste Contemplative Bardashing.
When facing hastily about,
To stand upon my Guard and Scout,

B

I found

I found th' Infernal Crowing-man,
 And th' Under-witch, his Caliban,
 With Scourges (like the Furies) arm'd,
 That on my outward Quarters storm'd.
 In hast I snatch'd my Weapon up,
 And gave their Hellish Rage a stop;
 Call'd thrice upon your Name, and fell
 Courageously on Sidrophel:
 Who now transform'd himself to a Bear,
 Began to roar aloud and tear;
 When I as furiously prest on,
 My Weapon down his Throat to run,
 Laid hold on him: but he broke loose,
 And turn'd himself into a Goose,
 Div'd under Water, in a Pond,
 To hide himself from being found.
 In vain I sought him, but as soon
 As I perceiv'd him fled and gone,
 Prepar'd with equal Haste and Rage,
 His Under-Sorcerer to engage.

But

But bravely scorning to defile
 My Sword with feeble Blood and vile;
 I judg'd it better from a Quick-
 Set-Hedge to cut a knotted Stick,
 With which I furiously laid on;
 Till in a harsh and doleful tone
 It roar'd, Oh hold for pity, Sir,
 I am too great a Sufferer,
 Abus'd, as you have been, b' a Witch,
 But conjur'd int' a worse Caprich:
 Who sends me out on many a Faunt,
 Old Houses in the Night to haunt,
 For Opportunities t' improve
 Designs of Thievery or Love;
 With Drugs convey'd in Drink or Meat,
 All Feats of Witches counterfeit;
 Kill Pigs and Geese with powdered Glass,
 And make it for Inchantments pass;
 With Cow-itch meazle like a Leper,
 And choak with Fumes of Guiny-Pepper;

Make Leachers and their Punks with Dewtry
 Commit phantastical Advowtry;
 Bewitch Hermetick-men to run
 Stark staring mad with Manickon;
 Believe Mechanick Virtuosi
 Can raise 'em Mountains in Potoss;
 And fillier then the Antick Fools,
 Take Treasure for a Heap of Coals:
 Seek out for Plants with Signatures,
 To Quack of Universal Cures;
 With Figures ground on Panes of Glass,
 Make People on their Heads to pass;
 And mighty heaps of Coyn increase,
 Reflected from a single piece:
 To draw in Fools, whose nat'ral Itches
 Incline perpetually to Witches;
 And keep me in continual Fears,
 And Danger of my Neck and Ears:
 When less Delinquent have been scourg'd,
 And Hemp on wooden Anvils forg'd,

Which

Which others for Cravats have worn
About their Necks, and took a Turn,
 I pity'd the sad Punishment
 The wretched Caitiff underwent,
 And held my Drubbing of his Bones
 Too great an Honour for *Pultrones*;
 For Knights are bound to feel no Blows
 From paltry and unequal Foes,
 Who when they slash and cut to pieces,
 Do all with civillest addresses;
 Their Horses never give a blow,
 But when they make a Leg and Bow.
 I therefore spar'd his Flesh, and prest him
 About the Witch with many a Question.
 Quoth he, *For many Tears he drove*
A kind of Broking-Trade in Love,
Employ'd in all th' Intrigues and Trust
Of feeble Speculative Lust;
Procurer to th' Extravagancy
And crazy Ribaldry of Fancy.

By those the Devil had forsok,
 As things below him, to provoke.
 But being a Virtuoso, able
 To smatter, quack, and cant, and dabble,
 He held his Talent most Adroit
 For any Mystical Exploit;
 As others of his Tribe had done,
 And rais'd their Prizes Three to One,
 For one predicting Pimp has th' Odds
 Of Chauldrons of plain downright Bauds.
 But as an Elf (the Devil's Valet)
 Is not so slight a thing to get,
 For those that do his business best,
 In Hell are us'd the ruggedest;
 Before so meriting a Person
 Could get a Grant, but in Reversion,
 He serv'd two Prentiships and longer
 I th' Myst'ry of a Lady-Monger.
 For (as some write) A Witch's Ghost,
 As soon as from the Body loos'd,

Becomes

Becomes a Puiſy-Imp it ſelf,
 And is another Witch's Elf.
 He after ſearching far and near,
 At length found one in Lancaſhire,
 With whom he bargain'd before-hand,
 And, after hanging, entertain'd.
 Since which he has plund a thouſand Peas,
 And practis'd all Mechanick Cheats;
 Transform'd himſelf to ſh' ugly ſhapes
 Of Wolves, and Beas, Baboons, and Apes,
 Which he has vary'd more then Witches,
 Or Pharaoh's Wizards could their Switches;
 And all with whom h' has had to do,
 Turn'd to as monſtrous Figures too.
 Witneſs myſelf, whom h' has abus'd,
 And to this beaſtly ſhape reduc'd,
 By feeding me on Beans and Peaſe,
 He crams in naſty Creviſes,
 And turns to Comfits by his Arts,
 To make me reliſh for Diſſerts,

And one by one with Shame and Fear
Lick up the candid Provender.
Befide——But as h' was running on,
To tell what other Feats h' had done,
The Lady stopt his full Career,
And told him, now 'twas time to hear :
If half those things (said she) be true,
(Th' are all (quoth he) I swear by you :)
Why then (said she) that Sidrophel
Has damn'd himself to th' Pit of Hell ;
Who, mounted on a Broom, the Nag
And Hackney of a Lapland Hag,
In Quest of you came hither Post,
Within an Hour (I'm sure) at most ;
Who told me all you swear and say,
Quite contrary another way ;
Vow'd, that you came to him to know,
If you should carry me or no ;
And would have hir'd him and his Imps,
To be your Match-makers and Pimps,

*I engage the Devil on your side,
And steal (like Proserpine) your Bride:
But be disdain'g to embrace
So filthy a Design and base,
You fell to vapouring and buffing,
And drew upon him, like a Ruffin;
Surpriz'd him meanly, unprepar'd,
Before h' had time to mount his Guard;
And left him dead upon the Ground,
With many a Bruise and desperate Wound:
Swore you had broke and robb'd his House,
And stole his Talismanique Louse,
And all his New-found Old Inventions,
With flat Felonious Intentions;
Which he could bring out, where he had,
And what he bought 'em for and paid;
His Flea, his Morpion, and Punese,
H' had gotten for his proper ease,
And all in perfect Minutes made,
By th' ablest Artists of the Trade;*

Which

Which (he could prove it) since he lost;
He has been eaten up almost;
And all together might amount
To many hundreds on account:
For which h^e had got sufficient warrant
To seize the Malefactors Errant,
Without capacity of Bail,
But of a Carr's or Horse's Tail;
And did not doubt to bring the Wretches,
To serve for Pendulums to Watches;
Which modern Vertuosos say,
Incline to hanging every way.
Besides he swore, and swore 'twas true,
That e're he went in Quest of you,
He set a Figure to discover
If you were fled to Rye or Dover;
And found it clear, that to betray
Your selves and me, you fled this way;
And that he was upon pursuit,
To take you somewhere here about.

He vow'd h' had had Intelligence
 Of all that past before and since:
 And found, that ere you came to him,
 ' Had been engaging Life and Lim
 About a Case of tender Conscience,
 Where both abounded in your own Sense;
 Till Ralpho, by his Light and Grace,
 Had clear'd all Scruples in the Case;
 And prov'd that you might swear, and own
 Whatever's by the Wicked done.
 For which, most basely to requite
 The Service of his Gifts and Light,
 You strove t' oblige him by main force,
 To scourge his Kicks instead of yours,
 But that he stood upon his Guard,
 And all your vapouring outdard:
 For which, between you both, the Feat
 Has never been perform'd as yet.
 While thus the Lady talk'd, the Knight
 Turn'd th' outside of his eyes to white.

(As

(As Men of Inward Light are wont
 To turn their Opticks in upon't.)
 He wonder'd how she came to know
 What he had done, and meant to do :
 Held up his *Affidavit Hand*,
 As if h' had been to be arraign'd :
 Cast tow'rds the Door a ghastly look,
 In dread of *Sidrophel*, and spoke
Madam, if but one word be true
Of all the Wizard has told you,
Or but one single Circumstance
In all th' Apocryphal Romance,
May dreadful Earthquakes swallow down
This Vessel, that is all your own ;
Or may the Heavens fall, and cover
These Reliques of your constant Lover.
You have provided well, quoth she,
(I thank you) for your self and me ;
And shew your Presbyterian Wits
Jump punctual with the Jesuits.

A most compendious way and civil,
 At once to cheat the World, the Devil,
 And Heav'n and Hell, your Selves and Those
 On whom you vainly think t' impose,
 Why then (quoth he) may Hell surprize.
 That trick (said she) will not pass twice:
 I've learn'd how far I'm to believe
 Your pinning Oaths upon your Sleeve.
 But there's a better way of Clearing
 What you would prove then downright Swearing;
 For if you have perform'd the Feat,
 The Blows are visible as yet
 Enough to serve for satisfaction
 Of nicest scruples in the Action.
 And if you can produce those Knobs,
 Although th' are but the Witch's Drubs,
 I'll pass them all upon account,
 As if your natural Self had don't.
 Provided that they pass th' Opinion
 Of able Juries of old Women,

Who,

*Who, us'd to judge all matt'r of Facts,
For Bellies, may do so far Batts.*

*Madam, (quoth he) your Lots's a Million,
To do is less then to be willing,
As I am, were it in my pow'r,
T' obey what you command, and more.
But for performing what you bid,
I thank you as much as if I did.
You know I ought to have a care
To keep my Wounds from taking Air:
For Wounds in those that are all Hearts
Are dangerous in any Part.*

*I find (quoth she) my Goods and Chattels
Are like to prove but meer drawn Battels;
For still the longer we contend,
We are but farther off the end.
But granting now we should agree,
What is it you expect from me?*

You

our plighted Faith (quoth he) and Word
You past in Heaven on Record,
Where all Contracts, to have and t' hold,
Are everlastingly inroll'd.
And if 'tis counted Treason, here
To race Records, 'tis much more there,
Quoth she, There are no Bargains, driv'n
Nor Marriages clapp'd up in Heaven:
And that's the reason, as some guess,
There is no Heav'n in Marriages;
Two things that naturally press
Too narrowly, to be at ease.
Their bus'ness there is only Love,
Which Marriage is not like t' improve.
Love, that's too generous, t' abide
To be against its Nature ty'd:
For where 'tis of it self inclin'd,
It breaks loose when it is confin'd;
And like the Soul, its barbauer,
Debarr'd the freedom of the Air,

Disdains

*Disdains against its will to stay,
But struggles out, and flies away :
And therefore never can comply,
T' endure the Matrimonial Tye,
That binds the Female and the Male,
Where th' one is but the other's Bail ;
Like Roman Gaolers, when they slept,
Chain'd to the Prisoners they kept.
Of which the True and Faithfull st Lover
Gives best security, to suffer.*

*Marriage is but a Beast, some say,
That carries double in foul way ;
And therefore 'tis not to be admir'd,
It should so suddenly be tir'd :
A bargain at a venture made
Between two Partners in a Trade,
(For what's inferr'd by T' have, and t' hold,
But something past away, and sold ?)*

That as it makes but one of two,
Reduces all things else as low :
And at the best is but a Mart
Between the one and th' other part,
That on the Marriage-day is paid,
Or hour of Death, the Bet is laid.
And all the rest of bett'r or worse
Both are but Losers out of Purse.
For when upon their wगत Heirs
Th' intail themselves, and all that's theirs,
What blinder Bargain e're was driven,
Or Wager laid at six and seven ?
To pass themselves away, and turn
Their Childrens Tenants e're th' are born,
Beg one another Idiot
To Guardians, e're they are begot ;
Or ever shall, perhaps, by th' one,
Who's bound to vouch 'em for his own,
Though got by Implicit Generation,
And General Club of all the Nation :

For which she's fortify'd no less
 Then all the Island, with four Seas;
 Exact's the Tribute of her Dow'r,
 In ready Insolence and Pow'r;
 And make him pass away, to have
 And hold, to her, himself, her Slave;
 More wretched than an ancient Villain,
 Condemn'd to Drudgery and Tilling;
 While all he does upon the By,
 She is not bound to justify,
 Nor at her proper cost and charge
 Maintain the Feats he does at large.
 Such hideous Sors were these obedient
 Old Vassals to their Ladies Regent;
 To give the Cheats the eldest hand
 In Foul Play, by the Laws of the Land;
 For which so many a legal Cuckold
 Has been run down in Courts, and crackled.

thought not by his first Generation
 of the Nation: A Law

A Law that most unjustly yokes
 All Johns of Stiles to Joans of Nokes,
 Without distinction of Degree,
 Condition, Age, or Quality;
 Admits no Pow'r of Revocation,
 Nor valuable Consideration,
 Nor Writ of Error, nor Reverse
 Of Judgment past for better or worse;
 Will not allow the Priviledges
 That Beggars challenge under Hedges,
 Who, when th' are griev'd, can make dead Horses
 Their Spiritual Judges of Divorces;
 While nothing else but Rem in Re.
 Can set the proudest Wretches free;
 A Slavery beyond enduring,
 But that 'tis of their own procuring.
 As Spiders never seek the Fly,
 But leave him, of himself, to apply:
 So Men are by themselves betray'd,
 To quit the freedom they enjoy'd,

*And run their Necks into a Nooze,
They'd break 'em after, to break loose.
As some, whom Death would not depart,
Have done the Feat themselves by Art.
Like Indian-Widows, gone to Bed
In flaming Curtains to the Dead :
And Men as often dangled for't,
And yet will never leave the Sport.*

*Nor do the Ladies want excuse
For all the Stratagems they use,
To gain th' advantage of the Set,
And lurch the Amorous Rook and Cheat.
For as a Pythagorean Soul
Runs through all Beasts, and Fish, and Fowl,
And has a Smack of ev'ry one :
So Love does, and has ever done.
And therefore, though 'tis ne'r so said,
Takes strangely to the Vagabond.*

'Tis but an Ague that's revers'd,
Whose hot fit takes the Patient first,
That after burns with Cold as much
As Ir'n in Greenland does the touch;
Melts in the Furnace of desire.
Like Glas, that's but the Ice of Fire;
And when his heat of Fancy's over,
Becomes as hard and frail a Lover.
For when he's with Love-powder laden,
And Prim'd, and Cock'd by Miss, or Madam,
The smallest sparkle of an Eye
Gives Fire to his Artillery;
And off the loud Oaths go, but while
Th' are in the very Act, recoil.
Hence 'tis, so few dare take their chance
Without a sep'rate maintenance:
And Widows, who have try'd one Lover,
Trust none again, till th' have made over.
Or if they do, before they marry,
The Foxes weigh the Geese they carry:

And e're they venture on a stream,
 Know how to fixe themselves and them.
 Whence witty'st Ladies always choose
 To undertake the heaviest Goose.
 For now the World is grown so wary,
 That few of either Sex dare marry,
 But rather trust on tick t' Amours,
 The Crose and Pile for Bett'r or Worse;
 A Mode that is held honourable,
 As well as French and fashionable.
 For when it falls out for the best,
 Where both are incommoded least,
 In Soul and Body two unite,
 To make up one Hermaphrodite;
 Still amorous, and fond, and billing,
 Like Philip and Mary on a Shilling,
 Th' have more Punctilia's and Capriches
 Between the Petticoat and Breeches,
 More petulant Extravagancies,
 Then Poets make 'em in Romances,
 Though,

Though, when their Heroes 'sponse the Dames,
We hear no more of Charms and Flames :
For then their late attracts decline,
And turn as eager as prick'd Wine;
And all their Caterwauling tricks,
In earnest to as jealous Piques :
Which th' Ancients wisely signify'd,
By th' Yellow Manto's of the Bride,
For Jealousie is but a kind
Of Clap and Grincam of the Mind,
The natural effect of Love,
As other Flames, and Aches prove :
But all the mischief is, the doubt
On whose account they first broke out,
For though Chineses go to Bed,
And lie In in their Ladies stead,
And for the pains they took before,
Are nurs'd and pamper'd to do more :
Our Green-men do it worse, when th' hap
To fall in labour of a Clap ;

Both lay the Child to one another;
 But who's the Father, who the Mother,
 'Tis hard to say in multitudes,
 Or who imported the French Goods.
 But Health and Sickneſſ b'ing all one,
 Which both ingag'd before to own,
 And are not with their Bodies bound
 To Worſhip only when th' are ſound;
 Both give and take their equal ſhares
 Of all they ſuffer by falſe Wares:
 A Fate no Lover can divert
 With all his Caution, Wit, and Art.
 For 'tis in vain to think to gueſſ
 At Women by Appearances,
 That Paint and Patch their Imperfections
 Of Intellectual Complexions,
 And daub their Tempers o're with Waſhes
 As artiſcial as their Faces;
 Wear under Vizard-Masks their Talents
 And Mother Wits before their Gallants;

Until

Until th' are hamper'd in the Nooze,
Too fast to dream of breaking loose:
When all the Flaws they strove to hide
Are made unready, with the Bride,
That with her Wedding-cloaths undresses
Her Complaisance and Gentileesses;
Tries all her Arts, to take upon her
The Government from th' easie owner.
Until the Wretch is glad to wave
His lawful Right, and turn her Slave;
Finds all his Having, and his Holding,
Reduc'd t' eternal Noise and Scolding.
The Conjugal Petard, that tears
Down all Portcullices of Ears,
And makes the Volley of one Tongue
For all their Leathern Shields too strong,
When only arm'd with Noise and Nails,
The Female Silk-worms ride the Malè's,
Transform 'em into Rams and Goats,
Like Sirens with their charming Notes,

Sweet

*Sweet as a Screech-Owl's Serenade,
Or those enchanting Murmurs made
By th' Husband Mandrake and the Wife,
Both bury'd (like themselves) alive.*

*Quoth he, These Reasons are but Strains
Of wanton, over-heated Brains,
Which Ralliers in their Wit or Drink
Do rather wheedle with, then think.
Man was not Man in Paradise,
Until he was Created twice,
And had his better half, his Bride,
Carv'd from th' Original, his side,
To amend his natural Defects,
And perfect his recruited Sex,
Inlarge his Breed, at once, and lessen
The pains and labour of increasing,
By changing them for other Cares,
As by his dry'd-up Paps appears,*

His Body, that stupendious Frame,
Of all the World the Anagram,
Of two equal parts compact
In Shape and Symmetry exact.
Of which the Left and Female side
Is to the Manly Right a Bride,
Both joyn'd together with such Art,
That nothing else but Death can part.
Those heav'nly Attracts of yours, your Eyes,
And Face, that all the World surprize,
That dazle all that look upon ye,
And scorch all other Ladies tawny;
Those ravishing and charming Graces,
Are all made up of two half Faces,
That in a Mathematick Line,
Like those in other Heavens, join.
Of which if either grew alone,
'Twould fright as much to look upon:
And so would that sweet Bud, your Lip,
Without the other's fellowship.

Our

*Our Nobleſt Senſes act by Pairs,
Two Eyes to ſee, to hear two Ears;
Th' Intelligencers of the Mind,
To wait upon the Soul deſign'd.
But thoſe that ſerve the Body alone,
Are ſingle and confin'd to one.
The World is but two Parts, that meet,
And cloſe at th' Æquinoctial, fit;
And ſo are all the Works of Nature,
Stamp'd with her Signature on Matter:
Which all her Creatures, to a Leaf,
Or ſmalleſt Blade of Graſs, receive.
All which ſufficiently declare
How intirely Marriage is her Care,
The only Method that ſhe uſes,
In all the Wonders ſhe produces.
And thoſe that take their Rules from her,
Can never be deceiv'd, nor err.
For what ſecures the Civil Life
But pawns of Children, and a Wiſe;*

That

That lie, like Hostages, at stake,
To pay for all Men undertake?
To whom it is as necessary,
As to be born, and breath, to marry;
So Universal, all Mankind
Is nothing else is of one mind.
For in what stupid Age, or Nation,
Was Marriage ever out of Fashion?
Unleß among the Amazons,
Or Vestal Friers, and Cloister'd Nuns,
Or Stoicks, who, to bar the Freaks
And loose Excesses of the Sex,
Preposterously would have all Women
Turn'd up to all the World in common.
Though Men would find such mortal Fewds
In sharing of their publick Goods,
Twould put them to more charge of Lives,
Then th' are supply'd with now by Wives;
Until they Graze, and wear their Cloaths,
As Beasts doe, of their Native Growths:

For

For simple wearing of their Horns,
 Will not suffice to serve their turns.
 For what can we pretend to inherit,
 Unless the Marriage-deed will bear it?
 Could claim no Right to Lands or Rents,
 But for our Parents Settlements.
 Had been but younger Sons o'th Earth,
 Debarr'd it all, but for our Birth.
 What Honours, or Estates of Peers
 Could be preserv'd but by their Heirs?
 And what security maintains
 Their Right and Title, but the Banes?
 What Crowns could be Hereditary,
 If greatest Monarchs did not marry,
 And with their Consorts consummate
 Their weightiest Interests of State?
 For all th' Amours of Princes are
 But Guarranties of Peace or War.
 Or what but Marriage has a Charm,
 The Rage of Empires to disarm,

Make Bloud and Desolation cease,
And Fire and Sword unite in Peace,
When all their fierce Contests for Forrage
Conclude in Articles of Marriage?
Nor does the Genial Bed provide
Less for the Interests of the Bride;
Who else had not the least pretence
T as much as Due Benevolence;
Could no more Title take upon her
To Vertue, Quality, and Honour,
Then Ladies Errant, unconfid,
And Feme-Coverts to all Mankind.
All Women would be of one piece,
The vertuous Matron, and the Misset;
The Nymphs of chaste Diana's Train,
The same with those in Lewkner's-lane;
But for the difference Marriage makes
Twixt Wives, and Ladies of the Lakes.
Besides, the Joys of Place and Birth,
The Sexes Paradise on Earth;

A Priviledge so Sacred held,
That none will to their Mothers yield;
But rather then not go before,
Abandon Heaven at the Door,
And if th' indulgent Law allows
A greater freedom to the Spouse;
The reason is, because the Wife
Runs greater hazards of her Life;
Is trusted with the Form and Matter
Of all Mankind by careful Nature,
Where Man brings nothing but the Stuff,
She frames the wondrous Fabrick of:
Who therefore, in a straight, may freely
Demand the Clergy of her Belly,
And make it save her, the same way,
It seldom misses to betray.
Unless both Parties wisely enter
Into the Liturgy-Indenture.
And though some fits of small contest
Sometimes fall out among the best,

That

That is no more then every Lover
Does from his Hackney-Lady suffer.
That makes no Breach of Faith and Love,
But rather, (sometime) serves t' improve.
For, as in Running, ev'ry Pace
Is but between two Legs a Race,
In which both do their uttermost
To get before, and win the Post;
Yet when th' are at their Race's ends,
Th' are still as kind and constant Friends,
And to relieve their weariness,
By turns give one another ease:
So all those false Alarms of Strife
Between the Husband and the Wife,
And little Quarrels often prove
To be but new Recruits of Love.
When those wh' are always kind or coy,
In time must either tire, or cloy.
Nor are their loudest Clamours more,
Then as th' are relish'd, Sweet, or Sour:

D

Like

Like Musick, that proves bad, or good,
 According as 'tis understood,
 In all Amours a Lover burns,
 With Frowns, as well as Smiles, by turns:
 And Hearts have been as oft with fullen,
 As charming looks, surpriz'd and stollen.
 Then why should more bewitching Glamour
 Some Lovers not as much enamour
 For Discords make the sweetest Arts,
 And Curses are a kind of Prayers:
 Too slight Alloys for all those grand
 Felicities by Marriage gain'd.
 For nothing else has power to settle
 Th' interests of Love perpetual.
 An Act and Deed that makes one Heart
 Become another's Counter-part,
 And passes Fines on Faith and Love,
 Inroll'd and Registered above,
 To seal the slippery knot of Kins,
 Which nothing else but Death can loose.

And what Security's too strong,
 To guard that gentle Heart from wrong,
 That to its Friend is glad to pass
 It self away, and all it has;
 And like an Anchorite, gives over
 This World, for th' Heaven of a Lover.

I grant (quoth she) there are some few
 Who take that course, and find it true:
 But Millions, whom the same does Sentence
 To Heaven b' another way, Repentance.
 Love's Arrows are but shot at Rovers,
 Though all they hit they turn to Lovers:
 And all the weighty consequences
 Depend upon more blind events
 Then Gamesters, when they play at Set
 With greatest cunning at Piquet,
 Put out with caution, but take in
 They know not what, unsight-unseen.

*For what do Lovers, when th' are fast
In one another's Arms embrac'd,
But strive to plunder and convey
Each other, like a Prize, away ?
To change the property of selves,
As sucking Children are by Elves ?
And if they use their Persons so,
What will they to their Fortunes do ?
Their Fortunes ! the perpetual aims
Of all their Exstasies and Flames.
For when the Money's on the Book,
And, All my Worldly Goods—but spoke ;
(The Formal Livery and Seisin
That puts a Lover in possession)
To that alone the Bridegroom's wedded,
The Bride a Flam that's superseded.
To that their Faith is still made good,
And all the Oaths to us they vow'd.
For when we once resign our Pow'rs,
W' have nothing left we can call ours.*

*Our Money's now become the Miss,
Of all your Lives and Services ;
And we forsaken, and Post-pon'd,
But Bawds to what before we own'd.
Which as it made y' at first Gallant us,
So now hires others to supplant us,
Until 'tis all turn'd out of Doors,
(As we had been) for new Amours.
For what did ever Heireß yet
By being born to Lordships get ?
When the more Lady sh' is of Mannors,
She's but expos'd to more Trepanners,
Pays for their Projects and Designs,
And for her own destruction Fines,
And does but tempt them with her Riches,
To use her as the Dev'l does Witches ;
Who takes it for a special Grace,
To be their Cully for a space,
That, when the time's expir'd, the Drazels
For ever may become his Vassals.*

So she, bewitch'd by Rooks and Spirits,
 Betrays her self, and all sh^e inherits
 Is bought and sold, like stolen goods,
 By Pimps, and Match-makers, and Bawds :
 Until they force her to convey,
 And steal the Thief himself away.
 These are the everlasting Fruits
 Of all your passionate Love-suits,
 Th' effects of all your amorous Fancies
 To Portions and Inheritances,
 Your Love-sick Raptures for fruition
 Of Dowry, Jointure, and Tuiton ;
 To which you make Address and Courtship,
 And with your Bodies strive to Worship,
 That th^e Infant's Fortunes may partake
 Of Love too, for the Mother's sake.
 For these, you play at Pappases,
 And love your Loves with A's and B's :
 For these, at Beast and L'homme wood,
 And play for Love and Money too ;

Strive

Strive who shall be the ablest Man
At right Gallanting of a Fan,
And who the most gently bred
At sucking of a Wizard Bead,
How best it' accost us in all Quarters
T' our question-and-command New Garters,
And solidly discourse upon
All sorts of Dresses Pro and Con.
For there's no Mystery nor Trade,
But in the Art of Love is made.
And when you have more Debts to pay
Then Michaelmas and Lady-day,
And no way possible to do's,
But Love and Oaths and restless Suit,
To us y' apply, to pay the Scores
Of all your cully'd past Amours;
All o're your Flames and Darts again,
And charge us with your wounds and pain,
Which others influences long since
Have charm'd your Noses with, and Shins;

*For which the Surgeon is unpaid,
And like to be, without our aid.
Lord! what an Amorous thing is Want!
How Debts and Mortgages inchant!
What Graces must that Lady have,
That can from Execution save!
What Charms, that can reverse Extent,
And null Decree and Exigent!
What Magical Attracts and Graces,
That can redeem from Scire Facias;
From Bonds and Statutes can discharge,
And from Contempts of Courts inlarge!
These are the highest Excellencies
Of all our true or false Pretences.
And you would damn your selves, and swear
As much t' an Hostess Dowager,
Grown fat and purfy by Retail
Of Pots of Beer, and Bottled Ale;
And find her fitter for your turn,
For Fat is wondrous apt to burn;*

Who

*Who at your Flames would soon take Fire,
Relent, and melt to your desire,
And, like a Candle in the Socket,
Dissolve her Graces int' your Pocket.*

By this time 'twas grown dark and late,
When th' heard a knocking at the Gate,
Laid on in hast with such a powder,
The blows grew louder still and louder.
Which *Hudibras*, as if th' had been
Bestow'd as freely on his Skin,
Expounding by his Inward Light,
Or rather more Prophetick Fright,
To be the Wizard, come to search,
And take him napping in the lurch,
Turn'd pale as Ashes, or a Clout ;
But why, or wherefore, is a doubt :
*For Men will tremble, and turn paler,
With too much, or too little Valour.*

His

His Heart laid on, as if it try'd
 To force a passage through his Side,
 Impatient (as he vow'd) to wait 'em,
 But in a Fury to fly at 'em,
 And therefore beat, and laid about,
 To find a cranny to creep out.
 But she, who saw in what a taking
 The Knight was by his furious quaking,
 Undaunted, cry'd, *Courage, Sir Knight,*
Know I'm resolv'd to break no Rite
Of Hospitality t' a Stranger,
But to secure you out of danger,
Will here my self stand Sentinel,
To guard this Pass 'gainst Sidrophel.
Women, you know, do seldom fail,
To make the stoutest Men turn tail:
And bravely scorn to turn their Backs
Upon the desperate Attacks.

At this the Knight grew resolute
As *Ironside*, or *Hardiknut* ;
His fortitude began to rally,
And out he cry'd aloud, to rally.
But she besought him, to convey
His Courage rather out o'th' way,
And lodge in Ambush on the Floor,
Or fortify'd behind a Door,
That if the Enemy should enter,
He might relieve her in th' Adventure.

Mean while, they knock'd against the Door,
As fierce as at the Gate before ;
Which made the Renagado Knight
Relapse again t' his former fright.
He thought it desperate to stay
Till th' Enemy had forc'd his way,
But rather post himself, to serve
The Lady, for a fresh Reserve.

His

His Duty was not to dispute,
But what sh'had order'd execute ;
Which he resolv'd in haste t'obey,
And therefore stoutly march'd away ;
And all h'encountred fell upon,
Though in the dark, and all alone.
Till Fear, that braver Feats performs
Then ever Courage dar'd in Arms,
Had drawn him up before a Pass,
To stand upon his Guard, and face.
This he courageously invaded,
And having enter'd, *Barricado'd* :
Inscenc'd himself as formidable
As could be underneath a Table ;
Where he lay down in Ambush close,
T' expect the arrival of his Foes.
Few minutes had he lain perdue,
To guard his desp'rate Avenue,
Before he heard a dreadful shout,
As loud as putting to the Rout ;

With

With which impatiently alarm'd,
He fanf'd th'Enemy had storm'd,
And after entring *Sidrophel*
Was fall'n upon the Guards pell-mell.
He therefore sent out all his Senses,
To bring him in Intelligences,
Which Vulgars out of ignorance
Mistake, for falling in a Trance :
But those that trade in *Geomancy*,
Affirm to be the strength of Fancy :
In which the *Lapland-Magi* deal,
And things incredible reveal.
Mean while the Foe beat up his Quarters,
And storm'd the Out-works of his Fortrefs.
And as another of the same
Degree, and Party, in Arms and Fame,
That in the same Cause had engag'd,
And War with equal conduct wag'd,
By vent'ring onely but to thrust
His Head a Span beyond his Post,

B'a

B' a *Gen'ral* of the *Cavaliers*
 Was dragg'd through a Window by th' Ears
 So he was serv'd in his Redoubt,
 And by the other end pull'd out.

Soon as they had him at their mercy,
 They put him to the Gudgeon fiercely,
 As if they had scorn'd to trade and barter,
 By giving or by taking Quarter:
 They stoutly on his Quarters laid,
 Until his Scouts came in t' his aid.
 For when a *Man* is past his Sence,
 There's no way to reduce him thence,
 But twinding him by th' Ears or Nose,
 Or laying on of heavy Blows.
 And if that will not do the Deed,
 To burning with Hot Irons proceed.

No sooner was he come t' himself,
 But on his Neck a sturdy Elf

Clapp'd

Clapp'd in a trice his cloven Hoof,
 And thus attack'd him with Reproof:
Mortal, thou art betray'd to us
B' our Friend, thy evil Genius,
Who for thy horrid Perjuries,
Thy breach of Faith, and turning Lies,
The Brethrens Priviledge, (against
The Wicked) on themselves, the Saints,
Has here thy wretched Carcass sent
For just Revenge and punishment;
Which thou hast now no way to lessen,
But by an open, free Confession.
For if we catch thee failing once,
'Twill fall the heavier on thy Bones.
What made thee venture to betray,
And filch the Lady's Heart away?
To Spirit her to Matrimony——
That which contracts all Matches, Money.
It was th' enchantment of her Riches,
That made m' apply t' your Coney Witches:

That

*That in return would pay th' expence,
The Wear-and-tear of Conscience ;
Which I could have patch'd up, and turn'd,
For th' hundredth part of what I earn'd.
Didst thou not love her then ? speak true.
No more (quoth he) then I love you.
How wouldst th' have us'd her, and her Money ?
First, turn'd her up to Alimony ;
And laid her Dowry out in Law,
To null her Jointure with a flaw,
Which I before-hand had agreed
T' have put, of purpose, in the Deed ;
And bar her Widdow's-making-over
T' a Friend in Trust, or private Lover.
What made thee pick and chuse her out,
T' imploy their Sorceries about ?
That which make Gamesters play with those
Who have least Wit, and most to lose.
But didst thou scourge thy Vessel thus,
As thou hast damn'd thy self to us ?*

I see you take me for an Ass :
Tis true, I thought the Trick would pass
Upon a Woman well enough,
As't has been often found by Proof ;
Whose Humours are not to be won
But when they are impos'd upon.
For Love approves of all they doe
That stand for Candidates, and wooe,
Why didst thou forge those shameful Lies,
Of Bears and Witches in Disguise ?
That is no more then Authors give
The Rabble credit to believe ;
A Trick of Following their Leaders,
To entertain their Gentle Readers.
And we have now no other way
Of passing all we do or say ;
Which when 'tis natural and true,
Will be believ'd b' a very few.
Beside the danger of offence,
The fatal Enemy of Sence.

E

Why

Why didst thou chuse that curst Sin,
Hypocrisie, to set up in?
Because it is the thriving & Talking,
The only Saints-Bell that rings all in,
In which all Churches are concern'd,
And is the easiest to be learn'd.
For no degrees, unless th' employ't,
Can ever gain much, or enjoy't.
A Gift that is not only able
To domineer among the Rabble,
But by the Laws impow'r'd to roat
And awe the greatest that stand out.
Which few hold forth against, for fear
Their hands should slip, and come too near.
For no Sin else among the Saints
Is taught so tenderly against.
What made thee break thy plighted Vows?
That which makes others break a House,
And hang, and scorn ye all, before
Endure the Plague of being poor.

Quoth he, *I see you have more Tricks*
Then all our doting Politicks,
That are grown old, and out of Fashion,
Compar'd with your new Reformation:
That we must come to School to you,
To learn your more refin'd, and New.
 Quoth he, *If you will give me leave*
To tell you what I now perceive,
Ioul'd find your self an arrant Chouse,
If y' were but at a Meeting-House.
'Tis true, quoth he, we ne'r come there,
Because w' have let them out by th' Tear.
Truly, quoth he, you can't imagine
What wondrous things they will engage in;
That as your Fellow-Friends in Hell
Were Angels all before they fell;
So you are like to be agen
Compar'd with th' Angels of us Men.
 Quoth he, *I am resolv'd to be*
Thy Scholar in this Mystery;

And therefore first desire to know
 Some Principles on which you go,
 What makes a Knave a Child of God,
 And one of us ? — A Livelihood.
 What renders beating out of Brains,
 And murder Godliness ? — Great Gains.
 What's tender Conscience ? — 'Tis a Botch
 That will not bear the gentlest touch,
 But breaking out, dispatches more
 Than th' Epidemicalst Plague-sore.
 What makes y' encroach upon our Trade,
 And damn all others ? — To be paid.
 What's Orthodox and true believing
 Against a Conscience ? — A good Living.
 What makes Rebelling against Kings
 A Good Old Cause ? Administ'ring.
 What makes all Doctrines plain and clear ?
 About two hundred pounds a year.
 And that which was prov'd true before,
 Prove false again ? Two hundred more.

What

What makes the Breaking of all Oaths
 A holy Duty ? Food and Cloaths.
 What Laws and Freedom, Persecution ?
 Bring out of Pow'r, and Contribution.
 What makes a Church a Den of Thieves ?
 A Dean and Chapter, and White Sleeves.
 And what would serve, if those were gone,
 To make it Orthodox ? Our own.
 What makes Morality a Crime,
 The most notorious of the Time.
 Morality, which both the Saints
 And Wicked too cry out against ?
 'Cause Grace and Vertue are within
 Prohibited Degrees of Kin :
 And therefore no true Saint allows
 They should be suffer'd to espouse.
 For Saints can need no Conscience
 That with Morality dispense ;
 As Vertue's impious, when 'tis rooted
 In Nature onl', and not imputed.

But why the Wicked should de se,
We neither know, nor care to do,
What's Liberty of Conscience,
I th' Natural and Genuine Sence,
'Tis to restore with more security
Rebellion to its ancient Purity;
And Christian Liberty reduce
To th' elder Practice of the Jews,
For a large Conscience is all one,
And signifies the same with None.

It is enough (quoth he) for once,
And has reprim'd thy forfeit Bones:
Nick Machiavel had ne'r a Trick,
(Though he gave's Name to our Old Nick)
But was below the least of these,
That pass i' th' World for Holiness.

This said, the Furies and the Light
In th' instant vanish'd out of sight;

And

And left him in the dark alone,
With stinks of Brimstone, and his own.

The *Queen of Night*, whose large Command
Rules all the Sea and half the Land,
And over moist and crazy Brains
In high Spring-tides at Midnight reigns,
Was now declining to the West,
To go to Bed and take her rest.

When *Hudibras*, whose stubborn Blows
Deny'd his Bones that soft repose,
Lay still expecting worse and more,
Stretch'd out at length upon the Floor :
And though he shut his Eyes as fast
As if h' had been to sleep his last,
Saw all the Shapes that Fear or Wizards
Do make the Devil wear for Vizards
And pricking up his Ears, to hark
If he could hear too in the dark,

Was first invaded with a Groan,
 And after, in a feeble Tone,
 These trembling words. *Unhappy Wretch!*
What hast thou gotten by this Fetch
Or all thy Tricks in this New Trade,
The Holy Brotherhood o' th' Blade?
By santring still on some Adventure,
And growing to thy Horse a Centaur,
To stuff thy skin with swelling Knobs
Of cruel and hard-wooded Drubs?
For still th' hast had the worse on't yet,
As well in Conquest as Defeat.
Night is the Sabbath of Mankind,
To rest the Body and the Mind:
Which now thou art deny'd to keep,
And cure thy labour'd Corps with Sleep.
 The Knight, who heard the words, explain'd
 As meant to him this Reprimand,
 Because the Character did hit
 Point-blank upon his Case so fit ;

Believ'd it was some drolling Sprite
That staid upon the Guards that Night,
And one of those h' had seen, and felt
The Drubs he had so freely dealt.
When, after a short Pause and Grone,
The doleful Spirit thus went on.
*This 'tis t' ingage with Dogs and Bears
Pelmell together by the Ears ;
And after painful Bangs and Knocks,
To lie in Limbo in the Stocks ;
And from the Pinnacle of Glory,
Fall headlong into Purgatory :
(Thought he, This Devil's full of Malice,
That on my late Disasters Rallies.)
Condemn'd to Whipping, but declin'd it,
By being more Heroick-minded ;
And at a Riding handled worse,
With Treats more slovenly and course ;
Ingag'd with Friends in stubborn Wars,
And hot Disputes with Conjurers ;*

And

*And when th' badst bravely won the day,
Wast fain to steal thy self away,*

(I see, thought he, this shameless Elf
Would fain steal me too from my self,
That impudently dares to own
What I have suffer'd for and done :)

*And now but venturing to betray,
Hast met with Vengeance the same way.*
Thought he, How does the Devil know
What 'twas that I design'd to do ?

His Office of Intelligence,
His Oracles are ceas'd long since :
And he knows nothing of the Saints,
But what some treacherous Spy acquaints.
This is some Pettifogging Fiend,
Some Under-Door-keeper's Friend's Friend,
That undertakes to understand,
And juggles at the second hand ;
And now would pass for Spirit Po,
And all mens dark Concerns foreknow.

I think

think I need not fear him for't;
These Rallying Devils do no hurt.
With that he rouz'd his drooping Heart,
And hastily cry'd out, *What art?*
A Wretch (quoth he) *whom want of Grace*
Has brought to this unhappy Place.
I do believe thee, quoth the Knight,
Thus far I'm sure th' art in the Right;
And know what 'tis that troubles thee,
Better then thou hast guess of me.
Thou art some paltry Black-guard Sprite,
Condemn'd to Drudg'ry in the Night,
That hast no work to do in th' House,
Nor Half-penny to drop in Shoes:
Without the raising of which Sun,
You dare not be so troublesome
To pinch the Slatterns black and blue,
For leaving you their Work to do.
This is your business, good Pug Robin,
And your Diversion dull Dry Bobbing;

T in.

*T' intice Fanaticks in the Dirt,
 And wash 'em clean in Ditches for't.
 Of which conceit you are so proud,
 At ev'ry Jest you laugh aloud.
 As now you would have done by me,
 But that I barr'd your Rallery.*

*Sir, (quoth the Voice) y' are no such Sophy
 As you would have the World judge of ye,
 If you design to weigh our Talents
 T' th' Standard of your own false Balance,
 Or think it possible to know
 Us Ghosts, as well as we do you:
 We, who have been the everlasting
 Companions of your Drubs and Basting,
 And never left you in Contest
 With Male or Female, Man or Beast,
 But prov'd as true t' ye and intire
 In all Adventures as your Squire.*

Quoth

Quoth he, That may be said as true
By th' idlest Pug of all your Crew:
For none could have betray'd us worse
Then those Allies of ours and yours.
But I have sent him for a Token
To your Low-Country Hogen Mogen,
To whose Infernal Shores I hope
He'l swing like Skippers in a Rope.
And if y' have been more just to me
(As I am apt to think) then he,
I am afraid it is as true,
What th' Ill-affected say of you,
I have 'spous'd the Covenant and Cause,
By holding up your Cloven Paws.
Sir, quoth the Voice, 'tis true, I grant,
We made and took the Covenant.
But that no more concerns the Cause,
Then other Perj'ries do the Laws,
Which when they're prov'd in open Court,
Wear wooden Peccadillo's for't.

And

*And that's the Reason Cou'ners
Held up their Hands, like Rogues at Bars.
I see, quoth Hudibras, from whence
These Scandals of the Saints commence,
That are but natural Effects
Of Satan's Malice, and his Sects,
Those Spider-Saints, that hang by Threds
Spun out of th' Extrails of their Heads.
Sir, quoth the Voice, that may as true
And properly be said of you ;
Whose Talents may compare with either,
Or both the other put together.
For all the Independents doe
Is only what you forc'd them to.
You, who are not content alone
With Tricks to put the Devil down,
But must have Armies rais'd, to back
The Gospel-work you undertake :
As if Artillery, and Edge-tools
Were th' only Engines to save Souls.*

While

While He, poor Devil, has no pow'r
By force to run down and devour ;
Has ne'r a Claffis, rannor sentence
To Stools or Poundage of Repentance ;
Is ty'd up only to Design,
T' intice, and tempt, and undermine :
In which you all his Arts out-do,
And prove your selves his Betters too.
Hence 'tis Possessions do leſs evil
Then mere Temptations of the Devil,
Which all the horridſt Actions done,
Are charg'd in Courts of Law upon ;
Because unleſs you help the Elf,
He can do little of himſelf :
And therefore where he's beſt Poſſeſt,
Alls moſt againſt his Interſt ;
Surprizes none but thoſe wh' have Priests
To turn him out, and Exorcists,
Supply'd with Spiritual Provision,
And Magazines of Ammunition,

With

*With Crosses, Relicks, Crucifixes,
Beads, Pictures, Rosaries, and Pixes,
The Tools of working out Salvation
By meer Mechanick Operation,
With Holy Water, like a Sluce,
To overflow all Avenues.*

*But those wh' are utterly unarm'd
T' oppose his Entrance if he storm'd,
He never offers to surprize,*

*Although his falsest Enemies;
But is content to be their Drudge,
And on their Errands glad to trudge.*

*For where all your Forfeitures
Intrusted in safe hands, but ours ?*

*Who are but Jailours of the Aoles
And Dungeons where you clap up Souls;
Like Under-keepers, turn the Keys*

*T' your Mittimus Anathema's;
And never boggle to restore*

The Members you deliver o're

Upon Demand, with fairer Justice
 Then all your Covenanted Trustees;
 Unless to punish them the worse,
 You put them in the Secular Pow'rs,
 And pass their Souls as some demise
 The same Estate in Mortgage twice,
 When to a Legal Utterance
 You turn your Excommunication,
 And for a Great unpaid that's due,
 Distrain on Soul and Body too.
 Thought he, 'Tis no mean part of civil
 State-Prudence, to cajoul the Devil,
 And not to handle him too rough,
 When h' has us in his cloven Hoof.
 'Tis true, quoth he, that intercourse
 Has past between your Friends and ours;
 That as you trust us in our way,
 To raise your Members; and to lay,

We send you others of our own,
 Denounc'd to Hang themselves or Drown,
 Or frighted with our Oratory,
 To leap down headlong many a story;
 Have us'd all means to propagate
 Your mighty interests of State,
 Laid out our Spiritual Gifts to further
 Your great Designs of Rage and Murder.
 For if the Saints are nam'd from Blood,
 We onl' have made that Title good;
 And if it were but in our power,
 We should not scruple to do more,
 And not be half a Soul behind
 Of all Dissenters of Mankind;
 Right, quoth the Voice, and as I scorn
 To be ungrateful in return;
 Of all these kind good Offices,
 I'll free you out of this Distress,
 And set you down in safety, where
 It is no time to tell you here.

The Cock crows, and the Morn draws on,
 When 'tis decreed I must be gone:
 And if I leave you here till day,
 You'll find it hard to get away.
 With that the Spirit grop'd about
 To find th' Enchanted Hero out,
 And try'd with haste to lift him up;
 But found his *Forlorn Hope*, his *Creep*,
 Unserviceable with Kicks and Blows
 Receiv'd from hardned-hearted Foes.
 He thought to drag him by the Heels,
 Like *Gresban* Carts, with Legs for Wheels;
 But Fear, that soonest cures these Sorts,
 In danger of Relapse to worse,
 Came in t' assist him with its Aid,
 And up his sinking Vessel weigh'd.
 No sooner was he fit to trudge,
 But both made ready to dislodge.
 The Spirit hat'd him like a Sack,
 Upon the *Vehicle*, his Back.

And bore him headlong into th' Hall;
 With some few Rups against the Wall,
 Where finding out the Postern lock'd,
 And th' Avenues as strongly block'd,
 H' attack'd the Window, storm'd the Glass,
 And in a moment gain'd the Pass,
 Through which he dragg'd the worsted Soldiers
 Fore-quarters out by th' Head and Shoulders,
 And cautiously began to scout,
 To find their Fellow-Cattel out,
 Nor was it half a Minute's Quest,
 Ere he retriev'd the Champion's Beast,
 Ty'd to a Pale instead of Rack,
 But ne'r a Saddle on his Back,
 Nor Pistols at the Saddle-bow,
 Convey'd away the Lord knows how;
 He thought it was no time to stay,
 And let the Night do steal away,
 But in a trice advanced the Knight
 Upon the Bare Ridge bolt upright.

And groping out for *Ralpho's* Jade,
 He found the Saddle too was straid,
 And in the place a Lump of Sope,
 On which he speedily leap'd up;
 And turning to the Gate the Rein,
 He kick'd and cudgell'd on amain.
 While *Hudibras*, with equal haste,
 On both sides laid about as fast,
 And spurr'd as *Jockies* use, to break,
 Or *Padders*, to secure a Neck.
 Where let us leave them for a time,
 And to their *Churches* turn our Rhyme;
 To hold forth their declining State,
 Which now come near an Even Rate.

THE
 F 3
 THE

The ARGUMENT
OF THE
SECOND CANTO
Of the Third Part.

*The Saints engage in fierce Contests
About their Carnal Interests;
To share their Sacrilegious Preys,
According to their Rates of Grace;
Their various Frenzies to Reform,
When Cromwel left them in a Storm;
Till, in the Effigy of RUMPS, the Rabble
Burns all their Grandees of the Cabal.*

CANTO II.

THE Learned write, *An Insect Breeze*
Is but a Mungrel Prince of Bees,
That falls, before a Storm, on Cows,
And stings the Founders of his House;
From whose corrupted Flesh that Breed
Of Vermin did at first proceed.

So, e'r the Storm of War broke out,
 Religion spawn'd a various Rout,
 Of Petulant Capricious Sects,
 The Maggots of Corrupted Texts,
 That first run all Religion down,
 And after every Swarm its own.
 For as the *Parfian* *Magi* once
 Upon their *Mothers* got their *Sons*,
 Who were incapable t' enjoy
 That Empire any other way:
 So *Presbyter* begot the other
 Upon the *Good Old Cause*, his Mother,
 That bore them like the Devil's Dam,
 Whole *Son* and *Husband* are the same.
 And yet no nat'ral Tie of Blood,
 Nor Int'rest for their Common Good,
 Could, when their Profits interseur'd,
 Get Quarter for each other's Beard.
 For when they thriv'd, they never fadg'd,
 But only by the Ears engag'd:

Like Dogs that snarl about a Bone,
 And play together when th' have none,
 As by their trueſt Characters,
 Their conſtant Actions, plainly appears.

Rebellion now began for lack
 Of Zeal and Plunder to grow slack;
 The *Cauſe* and *Covenant* to leſſen,
 And Providence to b' out of Seafon:
 For now there was no more to purchaſe
 O' th' King's Revenue and the Church's,
 But all divided, ſhar'd, and gone,
 That us'd to urge the Brethren on.
 Which forc'd the Stubborn'ſt for the *Cauſe*
 To croſs the Cudgels to the Laws;
 That what by breaking them t' had gain'd,
 By their Support might be maintain'd:
 Like Thieves, that in a *Hemp-plot* lie,
 Secur'd againſt the *Hue-and-Cry*,

For *Presbyter* and *Independent*
Were now turn'd *Plaintiff* and *Defendant*,
Laid out their *Apostolick Functions*
On *Carnal Orders* and *Injunctions*,
And all their precious *Gifts* and *Graces*
On *Outlawries* and *Scire facias*;
At *Michael's Term* had many a *Trial*,
Worse then the *Dragon* and *St. Michael*,
Where thousands fell, in shape of *Fees*,
Into the *Bottomless Abyss*.
For when, like *Brethren* and *Friends*,
They came to share their *Dividends*,
And ev'ry *Partner* to possess
His *Church* and *State Joint-Purchases*,
In which the *Ablest Saint* and *Best*
Was nam'd In *Trust* by all the rest,
To pay their *Money*, and, instead
Of ev'ry *Brother*, pass the *Deed*;
He straight converted all his *Gifts*
To pious *Frauds* and holy *Shifts*,

And

And, settled all the others Shares
Upon his *outward Man* and 's *Heirs* ;
Held all they claim'd as Forfeit Lands,
Deliver'd up into his hands,
And past upon his Conscience,
By *Pre intail of Providence* ;
Impeach'd the rest for Reprobates,
That had no Titles to Estates,
But by their Spiritual Attaints
Degraded from the Right of Saints.
This being reveal'd, they now began
With Law and Conscience to fall on ;
And laid about as hot and brainfick
As th' *Utter Barrister of Swanswick* ;
Ingag'd with Money-bags, as bold
As Men with Sand-bags did of old ;
That brought the Lawyers in more Fees,
Then all un sanctifi'd Trustees :
Till he who had no more to show
I' th' Case, receiv'd the overthrow ;

both sides having had the worst,
they parted as they met at first.

poor *Presbyter* was now Reduc'd,
Secluded, and Cashier'd, and Chews'd,
Turn'd out and Excommunicate
from all Affairs of Church and State,
Reform'd t' a Reformato Saint,
And glad to turn Itinerant,
To strowl and teach from Town to Town,
And those he had taught up teach down,
And make those Uses serve agen
Against the New-inlightned men,
As fit as when at first they were
Reveal'd against the *Cavalier*;
Damn *Anabaptist* and *Fanatick*,
As pat as *Papish* and *Prelatick*;
And with as little variation,
To serve for any Sect i' th' Nation.

The

The *Good Old Cause*, which some believe
To be the *Dev'l* that tempted *Eve*
With Knowledge, and does still invite
The World to Mischief with New Light,
Had store of Money in her Purse,
When he took her for *bett'r or worse*;
But now was grown Deform'd and Poor,
And fit to be turn'd out of Door.

The *Independents* (whose first station
Was in the *Rere of Reformation*,
A Mungrel kind of *Church-Dragoons*,
That serv'd for Horse and Foot at once,
And in the Saddle of one Steed
The *Saracen* and *Christian* rid,
Were Free of ev'ry Spiritual Order,
To *Preach*, and *Fight*, and *Pray*, and *Murther*)
No sooner got the Start to lurch
Both Disciplines, of *War* and *Church*,

And

And Providence enough to run
The chief Commanders of 'em down,
But carried on the War against
The Common Enemy o' th' Saints;
And in a while prevail'd so far,
To win of them the Game of War,
And be at Liberty once more,
T' attack themselves as th' had before.

For now there was no Foe in Arms,
T' unite their Factions with Alarms,
But all reduc'd and overcome,
Except their worst, *themselves at home*,
Wh' had compass'd all they Praid, and Swore,
And Fought, and Preach'd, and Plunder'd for,
Subdu'd the Nation, Church and State,
And all things but their *Laws and Hate*.
But when they came to treat and transact,
And share the Spoils of all th' had ransackt,

To

To botch up what th' had torn and rent,
Religion and the Government,
 They met no sooner, but prepar'd
 To pull down all the War had spar'd;
 Agreed in nothing, but t' *Abolish,*
Subvert, Extirpate, and Demolish,
 For Knaves and Fools bring near of kin,
 As Dutch Bears are t' a *Sooterkin,*
 Both Parties join'd to do their best,
 To Damn the Publick Interest,
 And Hearded only in Consults
 To put by one anothers Bolts,
 T' out-cant the *Babylonian* Labourers,
 At all their Dialects of Jabberers,
 And tug at both ends of the Saw,
 To tear down Government and Law.
 For as two Cheats, that play one Game,
 Are both defeated of their Aim:
 So those who play a *Game of State,*
 And only *Cavil* in Debate,

Although there's nothing lost nor won,
 The Publick Business is undone,
 Which still the longer 'tis in doing,
 Becomes the surer way to Ruine.
 This when the *Royalists* perceiv'd,
 (Who to their Faith as firmly cleav'd,
 And own'd the Right they had paid down
 So dearly for, *The Church and Crown*)
 Th' united constanter, and sided
 The more, the more their Foes divided.
 For though out-number'd, overthrow'n,
 And by the Fate of War run down,
 Their Duty never was defeated,
 Nor from their Oaths and Faith retreated:
 For Loyalty is still the same,
 Whether it win or lose the Game;
 True as a Dial to the Sun,
 Although it be not shin'd upon.
 But when these Brethren in evil,
 Their *Adversaries* and the Devil,

Begin

Began once more to shew them Play,
 And hopes, at least, to have a day,
 They rallied in Parades of Woods,
 And unfrequented Solitudes,
 Conven'd at Midnight in Out-houses,
 T' appoint *New-rising Rendezvous*,
 And with a Pertinacy unmatched
 For new Recruits of Danger watch'd;
 No sooner was one Blow diverted,
 But up another Party started.
 And, as if Nature too in haste,
 To furnish our Supplies as fast,
 Before her time had turn'd Destruction
 T' a new and numerous Production;
 No sooner those were overcome,
 But up rose others in their Room,
 That, like the Christian Faith, increas'd
 The more, the more they were suppress'd;
 Whom neither *Chains*, nor *Transportation*,
Proscription, *Sale*, nor *Confiscation*,

Nor all the desperate Events
 Of former try'd Experiments,
 Nor Wounds could terrify, nor Mangling,
 To leave off *Loyalty* and *Dangling*,
 Nor Death (with all his Bones) affright
 From vent'ring to maintain the Right,
 From staking Life and Fortune down
 'Gainst all together, for the Crown;
 But kept the Title of their Cause
 From *Forfeiture*, like Claims in Laws;
 And prov'd no prosp'rous Usurpation
 Can ever settle on the Nation,
 Until, in spite of Force and Treason,
 They put their Loyalty in Possession;
 And by their Constancy and Faith,
 Destroy'd the Mighty Men of *Garb*.
 Toss'd in a furious *Hurricane*,
 Did *Oliver* give up his *Reign*;

And was believ'd, as well by Saints
 As Moral Men and Misereants,
 To Founder in the Stygian Ferry,
 Until he was retriev'd by *Storry*;
 Who, in a false erroneous Dream,
 Mistook the *New Jerusalem*,
 Prophane, for th' *Apocryphal*,
 False Heaven at the *End o' th' Hall*;
 Whither it was decreed by Fate
 His precious Reliques to translate.
 So *Romulus* was seen before
 B' as Orthodox a Senator;
 From whose Divine Illumination
 He stole the *Pagan Revelation*.
 Next him his Son and *Heir Apparent*
 Succeeded, though a *Lame Vicegerent*;
 Who first laid by the *Parliament*,
 The only *Crutch* on which he *leant*.

And then sunk underneath the *State*,
 That rode him above *Horsman's Weighe*,
 And now the *Saints* began their *Reign*,
 For which th' had yearn'd so long in vain,
 And felt such *Bowel-Hankerings*,
 To see an *Empire* all of *Kings*,
 Deliver'd from th' *Aegyptian Awe*
 Of *Justice, Government, and Law*,
 And free t' erect what *Spiritual Cantons*
 Should be reveal'd, or *Gospel Hans-Towns*,
 To edifie upon the *Ruines*
 Of *John of Leyden's* old *Out-goings*,
 Who for a *Weather-cock* hung up
 Upon their *Mother-Church's* *Top*,
 Was made a *Type* by *Providence*
 Of all their *Revelations* since;
 And now fulfill'd by his *Successors*,
 Who equally misrook their *Measures*:

For when they came to shape the *Model*,
 Not one could fit another's Noddle;
 But found their Light and Gifts more wide
 From Fudging then th' Unsanctified;
 While ev'ry individual Brother
 Strove hand to fist against another;
 And still the maddest and most crackt
 Were found the busiest to Transact.
 For though most Hands dispatch apace,
 And *make light work*, (the Proverb says)
 Yet many different Intellects
 Are found t' have contrary Effects;
 And many Heads t' obstruct Intregues,
 As slowest Insects have most Legs,
 Some were for setting up a King,
 But all the rest for no such thing,
 Unless King *Jesus*: Others tamper'd
 For *Fleetwood*, *Desborough*, and *Lambert*;

Some for the *Rump*, and some, more crafty,
For *Agitators* and the *Safety*;

Some for the Gospel, and Massacrees
Of *Spiritual Affidavit-makers*,

That swore to any Humane Regence,
Oaths of Supremacy and *Allegiance*,

Yea though the ablest swearing Saint,
That vouch'd the Bulls o' th' Covenant;

Others for pulling down th' High-places
Of *Synods* and *Provincial Classes*,

That us'd to make such hostile Inroads
Upon the Saints, like bloody *Nimrods*:

Some for Fulfilling Prophecies,

And th' Extirpation of Excise;

And some against th' *Ægyptian Bondage*

Of *Holy-days*, and paying *Poundage*:

Some for the cutting down of *Groves*,

And rectifying *Bakers Loaves*;

And some for finding out Expedients

Against the *Slav'ry* of Obedience.

Some were for *Gospel-Ministers*,
 And some for *Red-Coat Seculars*,
 As men most fit to hold forth the Word,
 And wield the one and th' other Sword,
 Some were for carrying on the Work
 Against the *Pope*, and some the *Turk*,
 Some for engaging to suppress
 The *Camisado of Surplices*,
 That Gifts and Dispensations hinder'd,
 And turn'd to th' *Outward Man the Inward*;
 More proper for the cloudy Night
 Of *Popery*, then *Gospel-Light*.
 Others were for Abolishing
 That Tool of Matrimony, a *Ring*,
 With which th' unanctifi'd *Bridegroom*
 Is marr'd only to a *Thumb*;
 (As wise as Ringing of a Pig,
 That uses to break up ground and Diggs.)
 The *Bride* to nothing but her Will,
 That mulls the After-marriage still.

Some

Some were for the utter Extermination
 Of *Linsey-Woolsey* in the Nation;
 And some against all Idolizing
 The *Cross* in *Shop-Brooks*, or *Baptizing*.
 Others, to make all things recant
 The *Christian* or *Servant* of *Saint*;
 And force all *Churches*, *Streets*, and *Towns*,
 The *Holy Title* to renounce
 Some 'gainst a *Third Estate* of *Sons*,
 And bringing down the *Price* of *Coals*.
 Some for Abolishing *Black-Pudding*,
 And eating nothing with the *Bloud* in;
 To abrogate them *Roots* and *Branches*:
 While others were for eating *Handches*
 Of *Warriors*, and *how* and *then*
 The *Flesh* of *Kings* and *nobly Men*,
 And some for Breaking of their *Bones*
 With *Rods* of *Iron* by *Sunder* *Men*,
 For thrashing *Mountains*, and with *Spells*
 For *Hallowing* *Barriers* *Facts* and *Bells*.

Things

Things that the *Legend* never heard of,
But made the wicked fore afraid of,
The Quacks of Government (who sat
At th' unregarded *Helms of State*,
And understood, this wild Confusion
Of fatal Madness and Delusion
Must, sooner than a Prodigie,
Portend Destruction to be nigh)
Consider'd timely, how t' withdraw
And save their Wind-pipes from the Law;
For one Rencontre at the Bar
Was worse then all th' had 'scap'd in War;
And therefore met in Consultation,
To *Cant* and *Quack* upon the Nation;
Not for the sickly Patient's sake,
Nor what to give, but what to take;
To feel the Pulses of their Fees,
More wise then fumbling Arteries;
Prolong the Snuff of Life in pain,
And from the Grave recover—*Gain*.

Among these there was a *Politician*,
With more Heads than a *Beast in Fision*,
And more Intreagues in ev'ry one,
Then all the *Whores of Babylon*;
So politick, as if one eye
Upon the other were a Spy;
That to trapan the one to think
The other Blind, both strove to blink:
And in his dark Pragmatick way
As busie as a Child at Play,
H' had seen three Governments run down,
And had a hand in ev'ry one,
Was for 'em and against 'em all,
But barb'rous when they came to fall:
For by *Trapanning* th' old to Ruine,
He made his Int'rest with the new one;
Plaid true and faithful, though against
His Conscience, and was still advanc'd,
For by the Witch-craft of Rebellion
Transform'd to a feeble *State-Councillor*,

By

By giving aim from side to side,
 He never fail'd to save his Tide,
 But got the start of every State,
 And at a Change ne'r came too late:
 Could turn his Word, and Oath, and Faith,
 As many ways as in a Lath;
 By turning, wriggle, like a Screw
 Int' highest Trust, and out for New.
 For when h' had happily incas'd,
 In stead of Hemp, to be prefer'd,
 And putt upon a Government,
 He play'd his trick and out he went;
 But being out, and out of hopes
 To mount his Ladder (more) of Ropes,
 Would strive to raise himself upon
 The Publick Ruine and his own;
 So little did he understand
 The desperate Feats he took in hand;
 For when h' had got himself a Name
 For Fraud and Tricks; he spoil'd his Game.

And forc'd his Neck into a Noose,
 To shew his play at *East and West*,
 And when he chanc'd to escape, mistook
 For Art and Subtlety, his Luck,
 So right his Judgment was cut off,
 And made a Tally to his Wit,
 And both together most profound
 At Deeds of Darkness under ground
 As th' Earth is caus'd to be
 By Vermine, Impotent and Blind,
 By all these Arts, and many more
 It had practis'd long and much before,
 Our *State-Artificer* follow'd
 Which way the World began to draw,
 For as *Old Sinners* have all Points
 O' th' Compass in their Bones and Joints,
 Can by their Pains and Aches find
 All Turns and Changes of the Wind,

And

And better then by *Napier's Bones*,
Feel in their own the Age of Moons:
So guilty Sinners in a State
Can by their Crimes prognosticate,
And in their Consciences feel pain
Some days before a Shower of Rain.
He therefore wisely cast about
All ways he could, to *insure his Throat*;
And hither came to observe and smoke
What Courses other Riskers took;
And to the utmost do his best
To save himself, and hang the rest
To match this Saint, there was another,
As busie and perverse a Brother,
An Haberdasher of Small wares
In Politicks and State Affairs;
More Jew then *Rabbi Achitophel*,
And better gifted to Rebel

when h' had taught his Tribe to Spouse
the Cause, aloft, upon one House,
scorn'd to set his own in Order,
try'd another, and went further;
fully addicted still
to his only Principle, *his Will*,
that whatsoe'r it chanc'd to prove
the force of Argument could move,
or Law, nor Cavalcade of Ho'born,
could render half a grain less stubborn.
For he at any time would hang,
for th' opportunity of *barangue*,
and rather on a Gibbet dangle,
then miss his dear delight, to wrangle:
in which his Parts were so accomplisht,
that right or wrong, he ne'r was non-plust;
but still his Tongue ran on, the less
of weight it bore, with greater ease,
and with its Everlasting Clack
set all mens Ears upon the Rack.

No

No sooner could he appear, but he forthwith
 But up he started to pickers; whole game
 And made the stoutest yield to mercy,
 When he engaged in low war passions by night
 Not by the force of Carnal Reason, but
 But indefatigable Teasing; almighty violence
 With Volleys of eternal Babble;
 And Clamour more unanswerable.
 For though his Topics, frail and weak,
 Could near amount above a Freak:
 He still maintain'd 'em, like his Faults,
 Against the desperat'st Assaults;
 And back'd their feeble want of Sense
 With greater Heat and Confidence:
 As Bones of *Hectors* when they differ,
 The more th' are Cudgell'd, grow the Stiffer.
 Yet when his Profit moderated,
 The fury of his heat abated:
 For nothing but his Interest
 Could lay his Devil of Contest.

It was his *Choice, or Chance, or Curse*,
 To espouse the Cause for *best's or worst's*,
 And with his worldly Goods and Wit,
 And Soul, and Body, worshipp'd it;
 But when he found the fullen *Trapes*
 Possess'd with th' *Devil, Worms, and Glass*,
 The *Trojan Mare* in *Fole* with *Greeks*
 Not half so full of *Jadish Tricks*,
 Though Squeamish in her outward Woman,
 As loose and rampant as *Dol* common;
 He still resolv'd to mend the matter,
 To adhere and cleave the obstinate;
 And still the skitterer and looser
 Her Freaks appear'd, to sit the closer,
 For *Fools* are stubborn in their way;
 As *Coins* are hardened by th' *Alloy*;
 And *Obstinacy*'s ne'r so stiff,
 As when 'tis in a wrong *Belief*.

These

These two, with others, being met,
 And close in Consultation set;
 After a discontented pause,
 And not without sufficient cause,
 The Oratour we mention'd late,
 Less troubled with the pangs of State,
 Then with his own impatience,
 To give himself first Audience,
 After he had a while look'd wile,
 At last broke silence, and the Ice.

Quoth he, *There's nothing makes me doubt*
Our last Out-goings brought about,
More then to see the Characters
Of real Jealousies and Fears,
Not feign'd, as once, but sadly horrid,
Scor'd upon ev'ry Members Forehead:
Who, 'cause the Clouds are drawn together,
And threaten sudden change of Weather,

CANTO II.

111

Feel Pangs and Aches of State-turms,
 And Revolutions in their Courts;
 And, since our Workings out are cross,
 Throw up the Cause before us lost.
 Was it to run away, we meant,
 When, taking of the Covenant,
 The lamest Cripples of the Brothers
 Took Oaths, to run before all others;
 But, in their own sense, only swore
 To strive to run away before:
 And now would prove, the Words and Oath
 Engage us to renounce them both:
 'Tis true, the Cause is in the Lurch,
 Between a right and mangrel Church,
 The Presbyter and Independent,
 That stickle which shall make an end on't:
 And 'twas made out to us the last
 Expedient,— (I mean, Margaret's Fall)
 When Providence had been suborn'd,
 What answer was to be return'd.

H

Else

Else why should Tumults fright us now,
 We have so many times gone through,
 And understand as well to tame,
 As, when they serve our turns, t' inflame;
 Have prov'd how inconsiderable
 Are all Engagements of the Rabble,
 Whose Frenzies must be reconcil'd
 With Drums and Rattles like a Child;
 But never prov'd so prosperous,
 As when they were led on by us.
 For all our Scouring of Religion
 Began with Tumults and Sedition;
 When Hurricanes of fierce Commotion
 Became strong Motives to Devotion;
 (As Carnal Seamen in a Storm
 Turn pious Converts, and reform;)
 When rusty Weapons with chalk'd Edges
 Maintain'd our feeble Priviledges,
 And brown Bills levied in the City
 Made Bills to pass the Grand Committee;

When

When Zeal with aged Clubs and Gleaves
 Gave chase to Rochets and White Sleeves,
 And made the Church and State and Laws
 Submit t' old Iron and the Cause:
 And as we thriv'd by Tumults then,
 So might we better now agen,
 If we know how, as then we did,
 To use them rightly in our need:
 Tumults by which the Mutinous
 Betray themselves instead of us;
 The Hollow-hearted Disaffected,
 And close Malignant are detected;
 Who lay their Lives and Fortunes down,
 For Pledges to secure our own,
 And freely Sacrifice their Ears,
 T' appease our Jealousies and Fears.
 And yet for all these Providences
 W' are offer'd, if we had our senses,
 We idly sit, like stupid Block-heads,
 Our Hands committed to our Pockets,

And nothing but our Tongue at large, *And*
 To get the Wretches a Discharge, *And*
 Like Men condemn'd to Thunderbolts,
 Who, e'r the blow, become meer Devils,
 Or Fools besotted with their Crimes,
 That know not how to shift betimes,
 And neither have the hearts to stay,
 Nor wit enough to run away,
 Who, if we could resolve on either,
 Might stand, or fall (at least) together:
 No mean nor trivial solaces
 To Partners in extreme distress,
 Who use to lessen their Dispairs,
 By parting them in equal shares;
 As if the more there were to bear,
 They felt the weight the easier;
 And ev'ry one the gentler hung,
 The more he took his turn among.

But 'tis not come to that as yet,
If we had Courage left or Wit;
Who, when our Fate can be no worse,
Are fitted for the bravest course;
Have time to Rally, and prepare
Our last and best Defence, Dispair;
Dispair, by which the gallant'st Feats
Have been achiev'd in greatest Streights,
And horrid'st Dangers safely wav'd,
By b'ing courageously out-brav'd.
As Wounds by wider Wounds are heal'd,
And Poisons by themselves expell'd.
And so they might be now agen,
If we were, what we should be, Men;
And not so dully desperate,
To side against our selves with Fate:
As Criminals condemn'd to suffer,
Are blinded first, and then turn'd over.

*This comes of Breaking Covenants,
And setting up Exauns of Saints,
That Fine, like Aldermen, for Grace,
To be excus'd the Efficace.
For Spiritual Men are too Transcendent,
That mount their Banks for Independent,
To hang like Mahomet in th' Air,
Or St. Ignatius at his Prayer,
By pure Geometry, and hate
Dependency on Church or State ;
Disdain the Pedantry o' th' Letter,
And since Obedience is better
(The Scripture says) then Sacrifice,
Presume the less on't will suffice ;
And scorn to have the moderat'st stints
Prescrib'd their peremptory Hints,
Or any Opinion, true or false,
Declar'd as such, in Doctrinals,
But left at large to make their best on,
Without being call'd to account or question.*

Inter.

*Interpret all the Spleen reveals,
As Whittington explain'd the Bells ;
And bid themselves turn back agen
Lord May'rs of New Jerusalem.
But look so big and over-grown,
They scorn their Edifiers t' own,
Who taught them all their sprinkling Lessons,
Their Tones and sanctifi'd expressions ;
Bestow'd their Gifts upon a Saint,
Like Charity on those that want,
And learn'd th' Apocryphal Bigots,
T' inspire themselves with Short-hand Notes :
For which they scorn and hate them worse,
Then Dogs and Cats do Sowgelders.
For who first bred them up to Pray,
And Teach, the House of Commons way ;
Where had they all their Gifted Phrases,
But from our Calamies and Cases ?*

*Without whose sprinkling and Sowing,
Who e'r had heard of Nye or Owen?
Their Dispensations had been stifled,
But for our Adoniram Bifield.
And had They not begun the War,
Th' had ne'r been Sainted as they are.
For Saints in Peace degenerate,
And dwindle down to Reprobate:
Their Zeal corrupts like standing Water,
In th' Intervals of War and Slaughter;
Abates the sharpness of its Edge,
Without the Pow'r of Sacriledge.
And though th' have Tricks to cast their Sins,
As easie as Serpents do their Skins,
That in a while grow out agen,
In Peace they turn meer Carnal Men,
And from the most Refin'd of Saints,
As naturally grow Miscreants,
As Barnacles turn Soland-Geese
In th' Islands of the Orcades.*

Their

*Their Dispensation's but a Ticket,
For their conforming to the Wicked,
With whom their greatest difference
Lies more in words and shew, then sense.
For as the Pope, that keeps the Gate
Of Heaven, wears three Crowns in state ;
So he that keeps the Gate of Hell,
Proud Cerberus, wears three Heads as well ;
And, if the World has any track,
Some have been Canoniz'd in both.
But that which does them greatest harm,
Their Spiritual Cuzzards are too warm,
Which puts the over-heated Sots
In Fevers still, like other Gouts.
For though the Whore bends Hereticks
With Flames of Fire, like crooked Sticks ;
Our Schismatics so vastly differ,
Th' hotter they are, they grow the siffer ;
Still setting off their spiritual goods,
With fierce and pertinacious fowls.*

For

For Zeal's a dreadful Termagant,
 That teaches Saints to Tear and Rant,
 And Independents, to profess
 The Doctrine of Dependences;
 Turns meek and sneaking Secret ones,
 To Raw-heads fierce and Bloody Bones:
 And not content with endless quarrels
 Against the Wicked and their Morals,
 The Gibellins, for want of Guelfs,
 Divert their Rage upon themselves.
 For now the War is not between
 The Brethren and the Men of sin;
 But Saint and Saint, to spill the Blood
 Of one another's Brotherhood;
 Where neither side can lay pretence
 To Liberty of Conscience,
 Or zealous suff'ring for the Cause,
 To gain one Groats-worth of Applause:
 For though endur'd with Resolution,
 It will ne'r amount to Persecution,

Shall

Shall Precious Saints and Secret ones
Break one another's outward Bones?
And eat the Flesh of Brethren,
In stead of Kings and Mighty Men?
When Friends agree among themselves,
Shall they be found the greater Elves?
When Bell's at Union with the Dragon,
And Baal-Peor Friends with Dagon,
When Savage Bears agree with Bears,
Shall Secret ones lug Saints by th' Ears,
And not atone their fatal wrath,
When common Danger threatens both?
Shall Mastiffs by the Collars pull'd,
Engag'd with Balls, let go their hold?
And Saints. whose Necks are paw'd at stake,
No Notice of the Danger take?
But though no Pow'r of Heaven or Hell
Can pacifie Fanatick Zeal;
Who would not guess there might be hopes,
The fear of Gallowses and Ropes

Before

Before their Eyes might reconcile
Their Animosities a while
At least until th' had a clear Stage,
And equal Freedom to engage,
Without the danger of Surprise
By both our common Enemies

This none but we alone could doubt,
Who understand their Warkings-out,
And know 'em both in Soul and Conscience,
Giv'n up t' as Reprobate a Nonsense,
As Spiritual Outlaws whom the Pow'r
Of Miracle can ne'r restore.
We whom at first they set up under,
In Revelation only of Plunder,
Who since have had so many Trials
Of their encroaching Self-denyals,
That rook'd upon us with design
To Out-reform and Undermine;

Took all our Interests and Commands
Perfidiously out of our hands ;
Involv'd us in the Guilt of Blood,
Without the Motive-gains allow'd,
And made us serve as Ministerial,
Like younger Sons of Father Belial.

And yet for all th' inhumane wrong
Th' had done us and the Cause so long,
We never fail'd to carry on
The Work still, as we had begun :
But true and faithfully obey'd,
And neither Preach'd them laud, nor Pray'd ;
Nor troubled them to crop our Ears,
Nor hang us like the Cavaliers ;
Nor put them to the Charge of Gaols,
To find us Pillories and Cart-tails,
Or Hangman's Wages, which the State
Was forc'd (before them) to be at,

That

That cut like Tallies to the Stumps
Our Ears for keeping true Accompts,
And burnt our Vessels, like a New
Seal'd Peck or Busbet, for being true.
But hand in hand, like faithful Brothers,
Held forth the Cause against all others,
Disdaining equally to yield
One Syllable of what we held.
And though we differ'd now and then
'Bout outward things, and outward Men:
Our inward Men and constant Frame
Of Spirit still were near the same.
And till they first began to Cant,
And sprinkle down the Covenant,
We ne'r had Call in any place,
Nor dream'd of Teaching down Free-Grace;
But join'd our Gifts perpetually
Against the Common Enemy:
Although 'twas our and their Opinion,
Each other's Church was but a Rimmon.

And yet for all this Gospel-Union, we had not
And outward shew of Church-Communion, since
They'l ne'r admit us to our shares; nor hold us
Of Ruling Church or State-Affairs; nor hold us
Nor give us leave to absolve, or sentence
Our own Conditions of Repentance: nor hold us
But shar'd our Dividend o' th' Crown
We had so painfully Preach'd down; nor hold us
And forc'd us, though against the Grain,
To have Calls to teach it up again;
For twas but Justice to Restore
The Wrongs we had receiv'd before;
And when 'twas held forth in our way,
We had been ungrateful not to pay;
Who for the Right we have done the Nation
Have earn'd our Temporal Salvation;
And put our Vessels in a way
For if the turning of us out, nor hold us
Has brought this Providence about;

And

*And that our only Suffering
Is able to bring in the King:
What would our Actions not have done,
Had we been suffer'd to go on?
And therefore may pretend t' a share
At least in carrying on th' Affair.
But whether that be so or not,
W' have done enough to have it thought;
And that's as good as if w' had don't,
And easier past upon account.
For if it be but half deny'd,
'Tis half as good as justify'd.
The World is nat'rally overse
To all the Truth it sees or hears,
But swallows Nonsense and a Lie,
With greediness and gluttony;
And though it have the Pique, and long,
'Tis still for something in the wrong:
As Women long, when th' are with Child,
For things extravagant and wild,*

*For Meats ridiculous, and fulsom,
 But seldom any thing that's wholsom;
 And, like the World, Men's Jobbernoles
 Turn round upon their Ears, the Poles;
 And what th' are confidently told,
 By no sense else can be controll'd.*

*And this, perhaps, may prove the means,
 Once more, to hedge in Providence.
 For, as Relapses make Diseases
 More desprate than their first Accesses;
 If we but get again in Pow'r,
 Our Work is easier than before;
 And we more ready and expert
 Ith' Mystery, to do our Part.
 We, who did rather undertake
 The first War to create, than make:
 And when of Nothing 'twas begun,
 Rais'd Funds as strange, to carry't on;*

*Trepann'd the State, and fac'd it down,
With Plots and Projects of our own :
And if we did such Feats at first,
What can we now w'are better vers'd ?
Who have a freer Latitude
Than Sinners give themselves, allow'd ?
And therefore likeliest to bring in
On fairest Terms, our discipline.
To which it was reveal'd long since,
We were ordain'd by Providence :
When Three Saints Ears, our Predecessors,
The Cause's Primitive Confessors,
B'ing Crucified, the Nation stood
In just so many Tears of Blood :
That multipli'd by Six, express'd
The perfect Number of the Beast.
And prov'd that we must be the Men,
To bring this Work about agen :
And those who laid the first Foundation,
Compleat the thorow Reformation :*

For who have Gifts to carry on
 So great a Work, but we alone?
 What Churches have such able Pastors?
 And Precious, Powerful, Preaching Masters?
 Possess'd with Absolute Dominions,
 O'r Brethrens Purses and Opinions?
 And trusted with the Double Keys
 Of Heaven, and their Warehouses,
 Who, when the Cause is in Distress,
 Can furnish out what Sums they please,
 That Brooding lie in Bankers Hands,
 To be dispos'd at their Commands:
 And daily increase and multiply,
 With Doctrine, Use and Usury.
 Can fetch in Parties (as in War,
 All other Heads of Cattle are;)
 From th' Enemy of all Religions,
 As well as High and Low Conditions,
 And share them from Blew Ribbands down,
 To all Blew Aprons in the Town.

*From Ladies hurried in Calleches,
With Cornets at their Footmens Breeches,
To Bawds as fat as Mother Nab,
All Guts and Belly like a Crab.
Our Party's great, and better ti'd
With Oaths, and Trade, than any side:
Has one considerabl' Improvement,
To double fortifie the Covenant:
I mean our Covenants to purchase,
Delinquents Titles and the Churches:
That pass in Sale, from Hand, to Hand,
Among our selves, for Current Land,
And Rise or Fall, like Indian Actions,
According to the Rate of Factions,
Our best Reserve for Reformation,
When New Outgoings give occasion:
That keeps the Loins of Brethren girt,
The Covenant (their Creed) t'assert:
And when th'have pack'd a Parliament,
Will once more try th' Expedient,*

Who

*Who can already muster Friends,
To serve for Members, to our Ends :
That represent no part o'th' Nation,
But Filcher's-Folly Congregation :
Are only Tools to our Intrigues,
And fit like Geese to hatch our Eggs :
Who, by their Precedents of Wit,
T'out-fast, out-leiter, and out-fit :
Can order matters under band,
To put all Bus'ness to a stand :
Lay Publick Bills aside, for Private,
And make 'em one another drive out ;
Divert the Great and Necessary,
With Trifles to contest and vary ;
And make the Nation represent,
And serve for us in Parliament ;
Cut out more Work than can be done
On Plato's Tear ; but finish none,
Unless it be the Bulls of Lenthal,
That always past for Fundamental.*

Can set up Grandee against Grandee,
 To squander time away, and Bandy.
 Make Lords and Commoners lay Sieges
 To one another's Privileges;
 And, rather than compound the Quarrel,
 Engage, to th' inevitable peril
 Of both their Ruins; th' only Scope
 And Consolation of our Hope:
 Who, though we do not play the Game,
 Assist as much by giving Aim,
 Can introduce our ancient Arts,
 For Heads of Factions, & all their Parts.
 Know what a Leading Voice is worth;
 A Seconding, a Third, or Fourth:
 How much a Casting Vote comes to,
 That turns up Trump, of I, or No;
 And by adjusting all at th' End,
 Share ev'ry one his Dividend.
 An Art that so much Study cost,
 And now's in danger to be lost;

Unless

Unless our Ancient Virtuoso's,
That found it out, get into th' Houses.
These are the Courses that we took
To carry things, by Hook or Crook:
And practis'd down from Forty four,
Until they turn'd us out of Door;
Beside the Herds of Bouteefeus,
We set on work, without the House.
When ev'ry Knight and Citizen
Kept Legislative Journey-men,
To bring them in Intelligence
From all Points of the Rabbles Sense;
And fill the Lobbies of both Houses
With Politick Important Buzzes:
Set up Committees of Cabals,
To pack Designs without the Walls.
Examine, and draw up all News,
And fit it to our present Use.
Agree upon the Plot o'th' Farce,
And every one his Part rehearse.

*Make Q's of Answers, to way-lay
What th'other Parties like to say:
What Repartees, and smart Reflections
Shall be return'd to all Objections:
And who shall break the Master-Jest,
And what, and how, upon the rest:
Help Pamphlets out, with safe Editions,
Of Proper Slanders and Seditions:
And Treason for a Token send,
By Letter, to a Country Friend.
Disperse Lampoons, the only Wit,
That Men, like Burglary, commit:
Wit, falser than a Padder's Face,
That all its Owner does, betrays:
Who therefore dare not trust it, when
He's in his Calling, to be seen.
Disperse the Dung on Barren Earth,
To bring new Weeds of Discord forth.
Be sure to keep up Congregations,
In spite of Laws and Proclamations;*

For Chiarlatans can do no good,
Until th'are mounted in a Crowd:
And when th'are punish'd, all the Hurt
Is but tofare the better for't;
As long as Confessors are sure
Of double Pay for all th' endure:
And what they earn in Persecution,
Are paid t'a Groat in Contribution.
Whence some Tub-holders-forth have made
In Powdring-Tubs, their richest Trade:
And while they kept their Shops in Prison,
Have found their Prices strangely risen.
Disdain to own the least Regret
For all the Christian Blood w'have let;
Twill save our Credit, and maintain
Our Title, to do so again:
That needs not cost one Dram of Sense,
But Pertinacious Impudence:
Our Constancy t'our Principles,
In time, will wear out all things else;

*Like Marble Statues, rub'd to pieces,
With Gallantry of Pilgrim's Kisses :
While those who turn and wind their Oaths
Have swell'd, and sunk like other Froths.
Prevail'd a while, but 'twas not long,
Before from World to World they swung :
As they had turn'd from side, to side ;
And as the Changelings liv'd they died.*

*This said ; the impatient States-Monger
Could now contain himself no longer ;
Who had not spar'd to shew his Picques ,
Against th' Haranguers Politicks ?
With smart Remarks of Leering Faces,
And Annotations of Grimaces,
After h' had ministred a Dose
Of Snuff-Mundungus, to his Nose ;
And powder'd th' inside of his Skull,
Instead of th' outward Jobbernot ;*

He shook it, with a scornful Look
On th' Adversary, and thus he spoke.
In Dressing a Calf's Head, although
The Tongue and Brains together go,
Both keep so great a distance here,
'Tis strange, if ever they come near:
For, who did ever play his Gambols,
With such unsufferable Rambles?
To make the bringing in the King,
And keeping of him out, one thing?
Which none can do, but those who swore
Tas Point-blank Non-sense heretofore:
That to Defend was to Invade,
And to Assassinate, to Aid:
Unless because you drove him out,
(And that was never made a Doubt)
No Pow'r is able to restore
And bring him in, but on your Score.
A Spiritual Doctrine, that conduces
Most properly, to all your Uses.

*Tis true, a Scorpion's Oyl is said
To cure the Wounds the Vermine made;
And Weapons drest with Salves, restore
And heal the Hurts they gave before:
But whether Presbyterians have
So much Good Nature as the Slave,
Or Virtue in them as the Vermine,
Those who have tri'd'em can determine.
Indeed, 'tis pity you should miss
Th' Arrears of all your Services,
And for th' Eternal Obligation
I have laid upon th' Ungrateful Nation:
Bus'd so unconscionable hard,
As not to find a Just Reward.
For letting Rapine loose, and Murther,
To rage just so far, but no further:
And setting all the Land on fire,
To burn t'a Scantling, but no higher:
For vent'ring to assassinate,
And cut the Throats of Church and State:*

And not be allow'd the fittest Men
To take the Charge of both agen.
Especially, that have the Grace
Of Self-denying, Gifted Face;
Who, when your Projects have miscarri'd,
Can lay them, with undaunted Fore-head,
On those you painfully trepann'd,
And sprinkled in at Second Hand.
As we have been, to share the Guilt
Of Christian Blood, devoutly spilt;
For so our Ignorance was flam'd,
To damn our selves, t'avoid being damn'd:
Till finding your old Foe, the Hang-man,
Was like to lurch you at Back-Gammon;
And win your Necks upon the Set,
As well as ours, who did but Bet:
For he had drawn your Ears before,
And nick'd 'em on the self-same Score:)
We threw the Box and Dice away;
Before y'had lost us at foul Play:

And

And

And brought you down to Rook, and Lye;
 And Fancy only, on the By:
 Redeem'd your forfeit Jobbernoles,
 From pearching upon lofty Poles:
 And rescued all your Outward Traitors
 From hanging up like Allegators:
 For which ingeniously y' have shew'd
 Your Presbyterian Gratitude:
 Would freely have paid us home in kind,
 And not have been one Rope behind.
 Those were your Motives to divide,
 And scruple, on the other side,
 To turn your Zealous Frauds, and Force,
 To Fits of Conference and Remorse.
 To be convinc'd they were in vain,
 And face about for New again:
 For Truth no more unvail'd your Eyes,
 Than Maggots are convinc'd to Flies:
 And therefore, all your Lights and Calls
 Are but Apocryphal, and False,

To charge us with the Consequences
Of all your Native Insolences.
That to your own Imperious Wills,
Laid Law and Gospel Neck and Heels;
Corrupted the Old Testament,
To serve the New for Precedent:
To amend its Errors and Defects,
With Murther and Rebellion-Texts:
Of which there is not any one
In all the Book, to sow upon:
And therefore (from your Tribe) the Jews
Held Christian Doctrine forth and Use:
As Mahomet (your Chief) began
To mix them in the Alchoran:
Denounc'd, and pray'd, with Fierce Devotion,
And bended Elbows on the Cushion:
Stole from the Beggars all your Tones,
And Gifted Mortifying Groans:
Had Lights where better Eyes were blind,
As Pigs are said to see the Wind:

Fill'd

*Fill'd Bedlam with Predestination,
And Knights Bridge with Illumination :
Made Children, with your Tones, to run for't,
As bad as Bloody Bones or Lunsford.
While Women, Great with Child, miscarri'd,
For being to Malignants marry'd :
Transform'd all Wives to Dalilahs,
Whose Husbands were not for the Cause :
And turn'd the Men to Ten-Horn'd Cattel,
Because they came not out to Battel :
Made Taylors Prentices turn Heroes,
For fear of being transform'd to Meroz ;
And rather forfeit their Indentures,
Than not espouse the Saints adventures.*

*Could Transubstantiate, Metamorphose,
And charm whole Herds of Beasts, like Orpheus ;
Incant the King's and Churches Lands,
To obey and follow your Commands :*

*And settle on a New Free-hold,
As Marcly-Hill had done of Old,
Could turn the Covenant, and translate
The Gospel into Spoons and Plate :
Expound upon all Merchants Cashes ,
And open th' intricateſt Places :
Could Catechiſe a Mony-Box,
And prove all Powches Orthodox ;
Until the Cauſe became a Damon,
And Pythias, the wicked Mammon.*

*And yet, in ſpight of all your Charms,
To conjure Legion up, in Arms ;
And raiſe more Devils in the Rout,
Than e'er y'were able to caſt out :
T' have been reduc'd, and by thoſe Fools,
Bred up (you ſay) in your own Schools ;
Who, though but gifted at your feet,
Have made it plain, they have more Wit.*

By whom you have been so oft trepan'd,
And held forth out of all Command :
Out gifted, Out-impuls'd, Out-done,
And Out-reveal'd at Carryings on.
Of all your Dispensations Worm'd,
Out-providenc'd, and Out-reform'd,
Ejected out of Church, and State,
And all things, but the Peoples Hate :
And spirited out of th' Enjoyments ;
Of precious, edifying Employments ;
By those who lodg'd their Gifts and Graces,
Like better Bowlers, in our Places.
All which you bore, with Resolution,
Charg'd on th' Account of Persecution ;
And though, most Righteously oppress'd,
Against your Wills, still acquiesc't :
And never Hum'd and Hab'd Sedition,
Nor snuffled Treason, nor Misprison.
That is, because you never durst ;
For, had you preach'd and pray'd your worst,

Alas,

*Alas, you were no longer able
To raise your Posse of the Rabble:
One single Red-Coat Sentinel
Out charm'd the Magick of the Spell;
And with his Squirt-fire, could disperse
Whole Troops, with Chapter rais'd, and Verse:
We know too well those tricks of yours,
To leave it ever in your Powers:
Or trust our Safeties, or Undoings,
To your Disposing of Out-goings;
Or to your Ordering Providence,
One Farthings-worth of Consequence.*

*For, had you Pow'r to undermine,
Or Wit to carry a Design,
Or Correspondence, to trepan,
Inveagle, or betray one Man;
There's nothing else that intervenes,
And bars your Zeal to use the means.*

*And therefore wondrous like, no doubt,
To bring in Kings, or keep them out :
Brave undertakers to restore,
That could not keep your selves in pow'r,
T'advance the Interests of the Crown,
That wanted Wit to keep your own.*

*'Tis true, you have (for I'd be loth
To wrong ye) done your Parts, in Both ;
To keep him out, and bring him in,
As Grace is introduc'd by Sin ;
For 'twas your zealous want of Sense,
And sanctifi'd impertinence :
Your carrying business in a Huddle ;
That forc'd our Rulers to New-Model ;
Oblig'd the State to tack about,
And turn you, Root and Brance, all out ;
To Reformado, One and All,
T'your Great Croysado, General.*

*Your greedy flaw'ring to devour,
Before 'twas in your Clutches Pow'r;
That sprung the Game you were to set,
Before y' had time to draw the Net:
Your spight to see the Churches Lands
Divided into other Hands.*

*And all your Sacrilegious Ventures,
Laid out on Tickets and Debentures;
Your Envy to be sprinkled down,
By Under Churches in the Town;
And no Course us'd to stop their Mouths,
Nor th' Independants spreading Growths.
All which consider'd, 'tis most true,
None bring him in so much as you:
Who have prevail'd, beyond their Plots,
Their Midnight Junto's, and seal'd Knots;
That thrive more by your Zealous Piques,
Than all their own rash Politicks.*

*And this way you may claim a Share,
In carrying (as you brag) th' Affair;*

*Else Frogs, and Toads, that croak'd the Jews,
From Pharo, and his Brick kills loose:
And Flies, and Mange, that set them free,
From Task-Masters, and Slavery:
Were likelier to do the Feat,
In any indiff'rent Man's Conceit;
For who e'er heard of Restoration,
Until your thorough Reformation:
That is, the King's and Churches Lands
Were sequestred int' other Hands?
For, only then, and not before,
Your Eyes were opened to restore.
And when the Work was carrying on,
Who crost it, but your selves aloe?
As, by a World of Hints, appears,
All plain, and extant, as your Ears.
But first o'th' first; The Isle of Wight
Will rise up, if you should deny't;
Where Hinderson, and th'other Masses,
Were sent to cap Texts, and put Cases:*

To pass for Deep and Learned Scholars;
 Although but Paltry, Ob-and Sollers:
 As if th' unseasonable Fools
 Had been a Courfing in the Schools;
 Until th' had prov'd the Devil Author
 O' th' Covenant; and the Cause, his Daughter:
 For, when they charg'd him with the Guilt
 Of all the Blood that had been spilt;
 They did not mean, He wrought th' Effusion
 In Person, like Sir Pride, or Hughson;
 But only those, who first begun
 The Quarrel, were by him set on.
 And who could those be but the Saints,
 Those Reformation-Termegants?
 But ere this past, the wise Debate
 Spent so much time, it grew too late;
 For Oliver had gotten Ground,
 T' enclose them, with his Warriors, round:
 Had brought his Providence about,
 And turn'd the untimely Sophists out.

Nor had the Uxbridge bus'ness less
Of Non sence in't, and sottishness,
When from a Scoundrel Holder forth,
The Scum, as well as Son o'th' Earth,
Your Mighty Senators took Law
At his Command, were forc'd t' withdraw;
And sacrifice the Peace o'th' Nation
To Doctrine, Use and Application.
So when the Scots, your constant Cronies,
Th' Espousers of your Cause, and Monies:
Who had so often, in your Aid,
So many ways been soundly paid;
Came in at last, for better Ends,
To prove themselves your trusty Friends,
You basely left them, and the Church,
Th' had train'd you up to, in the Lurch,
And suffer'd your own Tribe of Christians
To fall before, as true Philistines.
This shews what Utensils y' have been,
To bring the King's Concernments in:

Which

*Which is so far from being true,
That none but He can bring in you.
And if he take you into trust,
Will find you most exactly just :
Such as will punctually repay
With double Interest, and betray.*

*Not that I think those Pantomimes,
Who vary Action with the Times :
Are less ingenious in their Art,
Than those who dully act one Part ;
Or those who turn from Side, to Side ;
More guilty than the Wind and Tide.
All Countries are a Wise Man's Home,
And so are Governments to some,
Who Change them for the same Intrigues
That States-Men use in breaking Leagues :
While others in Old Faiths and Troths,
Look odd, as in Out of fashion'd Cloaths :*

And

*And nastier, in an old Opinion,
Than those who never shift their Linnen.*

*For True and Faithfuls sure to lose,
Which way soever the Game goes :
And whether Parties lose or win,
Is always nick'd, or else hedg'd in.
While Pow'r usurp'd like stoln delight,
Is more bewitching than the Right.
And when the Times begin to alter,
None rise so high as from the Halter.*

*And so may we, if w^e have but sense
To use the necessary Means,
And not your usual Stratagems
On one another, Lights and Dreams.
To stand on Terms as positive,
As if we did not take, but give :
Set up the Covenant on Crutches,
'Gainst those who have us in their Clutches ;*

And

And dream of pulling Churches down,
Before w^e are sure to prop our own :
Our constant Method of Proceeding,
Without the Carnal Means of Heeding :
Who, 'twixt your Inward Sense, and Outward,
Are worse, than if y^e had none, accoutred.

Grant, all Courses are in vain,
Unless we can get in again;
The only way that's left us now,
But all the difficulty's, How ?
Tis true ! w^e have Money, th^e only Pow'r
That all Mankind falls down before :
Money, that, like the Swords of Kings,
Is the last Reason of all things.
And therefore, need not doubt our Play
Has all Advantages that way ;
As long as Men have Faith to sell,
And meet with those that can pay well.

*Whose half-starv'd Pride and Avarice,
One Church and State will not suffice,
T' expose to Sale ; beside the Wages
Of storing Plagues to after Ages.
Nor is our Money less our own,
Than 'twas before we laid it down:
For 'twill return, and turn t' Account,
If we are brought in Play upon't ;
Or, but by Casting Knaves, get in,
What Pow'r can hinder us to win ?
We know the Arts we us'd before,
In Peace and War, and something more :
And by th' unfortunate Events,
Can mend our next Experiments.
For, when w' are taken into Trust,
How easie are the Wisest chouse ?
Who see but th' out-sides of our Feats,
And not their secret Springs and Weights ;
And while th' are busie at their ease,
Can carry what Designs we please :*

How easie is't to serve for Agents,
To prosecute our old Engagements?
To keep the Good Old Cause on Foot,
And present Power from taking Root?
To flame them both with false Alarms,
Of Plots, and Parties; taking Arms;
To keep the Nation's Wounds too wide
For healing up of Side to Side.
To profess the passionat'st Concerns,
For both their Interests, by Turns.
The only way t' improve our own,
By dealing faithfully with none;
As Bowls run true, by being made
(purpose false, and to be sway'd)
Or, if we should be true to either,
Would turn us out of both together:
And therefore have no other Means,
To stand upon our own Defence;
At keeping up our Ancient Party
Vigor, Confident, and Hearty:

To reconcile our late Dissenters,
Our Brethren, though by other Venters,
Unite them, and their diff'rent Maggots,
As long and short Sticks are in Faggots.
And make them joyn again as close,
As when they first began t' Espouse;
Erect them into Separate,
New Jewish Tribes, in Church and State;
To joyn in Marriage and Commerce,
And only among themselves Converse.
And all that are not of their Mind,
Make Enemies to all Mankind:
Take all Religions in and stickle,
From Conclave, down to Conventicle;
Agreeing still, or disagreeing,
According to the Light in Being.
Sometimes, for Liberty of Conscience,
And Spiritual Mis-rule, in one Sense;
But in another quite contrary,
As Dispensations chance to vary:

*And stand for, as the Times will bear it,
All Contradictions of the Spirit:
Protect their Emissaries, impow'd
To preach Sedition and the Word:
And when th' are hamper'd by the Laws,
Release the Lab'ers for the Cause;
And turn the Persecution back,
On those that made the first Attack.*

*To keep them equally in awe,
From breaking, or maintaining Law;
And when they have their Fits too soon,
Before the Full-Tides of the Moon:
Put off their Zeal t' a fitter Season,
For sowing Faction in, and Treason;
And keep them hooded, and their Churches,
Like Hawks from bating on their Perches.
That when the Blessed Time shall come,
Of quitting Babylon and Rome,*

They

*They may be ready to restore
Their own Fifth-Monarchy, once more;
Mean while, be better Arm'd to Fence,
Against Revolts of Providence;
By watching narrowly, and snapping
All blind sides of it, as they happen:
For, if Success could make us Saints,
Our Ruin turn'd us Miscreants:
A Scandal that would fall too hard
, Upon a Few, and unprepar'd.*

*These are the Courses we must run,
Spight of our Hearts, or be undone:
And not to stand on Terms and Freaks,
Before we have secur'd our Necks.
But do your Work, as out of sight,
As Stars by Day, and Suns by Night:
All Licence of the People own,
In opposition to the Crown.*

*And for the Crown as fiercely side,
 The Head and Body to divide;
 The end of all we first design'd,
 And all that yet remains behind:
 Be sure to spare no publick Rapine,
 On all Emergencies that happen;
 For 'tis as easie to supplant
 Authority, as Men in want:
 As some of us, in trusts, have made
 The one hand with the other Trade;
 Gain'd vastly, by their Joint-Endeavour;
 The Right a Thief, the Left Receiver:
 And what the one, by tricks, fore-stall'd,
 The other, by as sly, Retail'd.
 For Gain has wonderful Effects,
 To improve the Factory of Sects;
 The Rule of Faith in all Professions,
 And great Diana of the Ephesians:
 Whence turning of Religion's made
 The means to turn and wind a Trade.*

*And though some change it for the worse,
They put themselves into a Course;
And draw in store of Customers,
To thrive the better in Commerce:
For, all Religions flock together,
Like Tame, and Wild-Fowl of a Feather;
To nab the Itches of their Sects:
As Jades do one another's Necks.
Hence 'tis, Hypocrisie, as well,
Will serve t' improve a Church, as Zeal:
As Persecution, or Promotion,
Do equally advance Devotion.*

*Let Business, like ill Watches, go,
Sometime too fast, sometime too slow:
For, things in order are put out
So easie, Ease it self will do't.
But when the Feat's design'd and meant,
What Miracle can bar th' event?*

*For 'tis more easie to betray,
Than ruin any other way.*

*All possible Occasions start,
The Weighty'st Matters to divert:
Obstruct, Perplex, Distract, Intangle,
And lay perpetual Trains to wrangle:
But in Affairs of less Import,
That neither do us Good nor Hurt,
And they receive as little by,
Out-fawn as much, and Out-comply:
And seem as scrupulously just,
To bait our Hooks for greater Trust.*

*But still be careful to cry down
All publick Actions, though our own:
The least Miscarriage aggravate,
And charge it all upon the State:
Express the horrid'st Detestation,
And pity the distracted Nation.*

*Tell Stories, scandalous and false,
I th' proper Language of Cabals :
Where all a subtil States-man says
Is half in words, and half in Face :
(As Spaniards talk in Dialogues,
Of Heads and Shoulders, Nods and Shrugs)
Entrust it under solemn Vows
Of Mum and Silence, and the Rose
To be Retail'd again in Whispers,
For th' easie credulous to disperse.*

Thus far the States-man. When a Shout,
Heard at a distance, put him out,
And strait another, all agast,
Rush'd in with equal Fear and Haste:
Who star'd about, as pale as Death,
And for a while, as out of Breath;
Till having gather'd up his Wits,
He thus began his Tale by fits.

That

That beastly Rabble,——that came down
 From all the Garrets——in the Town,
 And Stalls, and Shop-boards——in vast Swarms,
 With new-chalk'd Bills,——and rusty Arms,
 To cry the Cause——up, heretofore,
 And bawl the Bishops——out of Door;
 Are now drawn up,——in greater Shoals,
 To Roast——and Boil us on the Coals:
 And all the Grandees——of our Members
 Are Carbonading on——the Embers;
 Knights, Citizens and Burgesses——
 Held forth by Rumps——of Pigs and Geese,
 That serve for Characters——and Badges,
 To represent their Personages.
 Each Bone fire is a Funeral Pile,
 In which they Roast, and Scorch, and Broil;
 And ev'ry Representative
 Have vow'd to Roast——and Broil alive;

*And 'tis a Miracle, we are not
Already sacrific'd Incarnate.
For, while we wrangle here, and jar,
W' are Grylly'd all at Temple-Bar:
Some, on the Sign-post of an Ale-house,
Hang in Effigy, on the Gallows,
Made up of Rags, to personate
Respective Officers of State;
That henceforth they may stand reputed,
Proscrib'd in Law, and Executed,
And while the Work is carrying on,
Be ready Listed under Dun;
That Worthy Patriot, once the Bellows,
And Tinder-box of all his Fellows.
The activ'st Member of the Five,
As well as the most Primitive
Who, for his faithful Service then,
Is chosen for a Fifth agent;
(For, since the State has made a Quint
Of Generals, he's listed in't.)*

This

*This Worthy, as the World will say,
Is paid in Specie, his own way ;
For, moulded to the Life in Clouts,
Th'have pick'd from Dung-hills hereabouts :
He's mounted on a Hazel Bavin,
A crop'd Malignant Baker gave 'em :
And, to the largest Bonfire riding,
Th'have roasted Cook already, and Pride-m.
On whom, in Equipage, and State,
Hu Scare-crow Fellow Members wait ;
And March in Order, two and two,
As at Thanksgivings th' us'd to do :
Each in a tatter'd Talismane,
Like Vermine in Effigie slain.*

*But (what's more dreadful than the rest)
Those Rumps are but the Tail o' th' Beast ;
Set up by Popish Engineers :
As by the Crackers plainly appears :*

For, none but Jesuits have a Mission,
 To preach the Faith with Ammunition;
 And propagate the Church with Powder,
 Their Founder was a blown up Soldier.
 These Spiritual Pioneers o' th' Whores,
 That have the Charge of all her Stores;
 Since first they sail'd in their Designs,
 To take in Heav'n by springing Mines;
 And with unanswerable Barrels
 Of Gun-powder, dispute their Quarrels:
 Now take a Course more practicable,
 By laying Trains to fire the Rabble,
 And blow us up in th' open Streets;
 Disguis'd in Rumps, like Sambenites;
 More like to Ruin, and Confound,
 Than all their Doctrines under-ground.

Nor have they chosen Rumps amiss,
 For Symbols of State-Mysteries;

Though some suppose, 'twas but a shew
How much they scorn'd the Saints, The Few;
Who, 'cause th' are wasted to the Stumps,
Are represented best by Rumps.
But Jesuits have deeper Reaches
In all their Politick Far-fetches:
And from their Coptick Priest, Kirkerus,
Found out this Mystick way to jear us.

For, as the Ægyptians us'd, by Bees,
T'express their Antick Ptolomies;
And by their Stings, the Swords they wore,
Held forth Authority and Pow'r:
Because these subtil Animals
Bear all their Int'rests in their Tails;
And when th' are once impair'd in that,
Are banish'd their Well-order'd State:
They thought, all Governments were best,
By Hieroglyphick Rumps, exprest.

For, as in Bodies Natural,
The Rump's the Fundament of all;
So, in a Commonwealth, or Realm,
The Government is call'd the Helm:
With which, like Vessels under Sail,
Th' are turn'd and winded by the Tail.
The Tail, which Birds and Fishes steer
Their Courses with, through Sea and Air;
To whom the Rudder of the Rump is
The same thing with the Stern and Compass.
This shews, how perfectly the Rump
And Commonwealth in Nature jump.
For, as a Fly, that goes to bed,
Rests with his Tail above his Head;
So in this Mungril State of ours,
The Rabble are the Supreme Powers.
That Hors'd us on their Backs to show us
A Jadish trick at last, and throw us.

The Learned Rabbins of the Jews
Write, there's a Bone, which they call Luez,
I th' Rump of Man, of such a Vertue,
No force in Nature can do hurt to;
And therefore, at the last Great Day,
All th' other Members shall, they say,
Spring out of this, as from a Seed,
All sorts of Vegetals proceed:
From whence, the Learned Sons of Art,
Os Sacrum, justly stile that part.

Then what can better represent,
Than this Rump-bone, the Parliament?
That after several rude Ejections,
And as prodigious Resurrections;
With new Reversions of nine Lives,
Starts up, and, like a Cat, revives?

But

But now, alas, th' are all expir'd, *What harm I do*
 And th' House, as well as Members, fir'd; *Shall I not*
 Consum'd in Kennels, by the Rout, *For*
 With which they other Fires put out: *Wh*
 Condemn'd t' ungoverning Distress, *The*
 And Paultry, Private Wretchedness: *For,*
 Worse than the Devil to Privation, *Than*
 Beyond all hopes of Restauration; *And*
 And parted like the Body and Soul, *With*
 From all Dominion and Controul. *Had*

We, who could lately, with a Look, *And*
 Enact, Establish, or Revoke; *Their*
 Whose Arbitrary Nods gave Law, *And*
 And Frowns kept multitudes in Awe: *ffor*
 Before the Bluster of whose Huff, *A*
 All Hats, as in a Storm, flew off. *This*
 Ador'd and bow'd to, by the Great, *Put a*
 Down to the Foot-man, and Valet.

Had more bent Knees than Chappel-Mats;
And Prayers, than the Crowns of Hats;
Shall now be scorn'd as wretchedly,
For Ruin's just as low as high;
Which might be suffer'd, were it all
The Horror, that attends our Fall:
For, some of us have Scores more large
Than Heads and Quarters can discharge;
And others who, by restless scraping,
With Publick Frauds, and Private Rapine;
Have mighty Heaps of Wealth amass'd,
Would gladly lay down all at last:
And to be but undone, Entail
Their Vessels on perpetual Jail;
And bless the Devil to let them Farms
Of forfeit Souls, on no worse Terms.

This said, A near and louder Shout
Put all th' Assembly to the Rout:

*Who now begun t' out-run their fear,
As Horses do, from those that bear :
But crouded on, with so much haste,
Until th' had block'd the Passage fast ;
And Barricadoed it with Haunches
Of Outward Men, and Bulks, and Paunches :
That with their shoulders strove to squeeze,
And rather save a Cripled piece
Of all their crush'd and broken Members,
Than have them Grillied on the Embers :
Still pressing on with heavy Packs,
Of one another, on their Backs :
The Van-Guard could no longer bear
The Charges of the Forlone Rere ;
But born down head long by the Rout,
Were trampled sorely under Foot.
Yet nothing prov'd so formidable,
As the horrid Cookery of the Rabble :
And Fear that keeps all Feeling out,
As lesser Pains are, by the Gout,*

Reliev'd 'em with a fresh Supply
 Of rallied Force, enough to fly;
 And beat a Tuscan Running Horse,
 Whose Jocky-Rider is all Spurs.

CANTO III.

The ARGUMENT.

*The Knight and Squire's Prodigious Flight,
 To quit th' Enchanted Bow'r by Night:
 He plods to turn his Amorous Suit
 T' a Plea in Law, and prosecute:
 Repairs to Counsel, to advise
 'Bout managing the Enterprize:
 But first resolves to try by Letter,
 And once more, fair Address, to get her.*

W Ho would believe what strange Bugbears
 Mankind creates it self, of Fears?
 That spring like Fern, that Insect Weed,
 Equivocally, without Seed;

And

And have no possible Foundation,
But merely in th' Imagination:
And yet can do more dreadful Feats,
Than Hags, with all their *Imps and Teats* :
Make more bewitch and haunt themselves,
Than all their *Nurseries of Elves*.
For fear does things so like a Witch,
'Tis hard t' unriddle which is which,
Sets up Communities of Senses,
To chop and change Intelligences;
As *Rosi-crusian Virtuoso's*,
Can see with *Ears*, and hear with *Noses* :
And when they neither see nor hear,
Have more than both suppli'd by Fear;
That makes 'em in the dark see *Visions*,
And hag themselves with *Apparitions* :
And when their Eyes discover least,
Discern the subt'lest Objects best.
Do things not contrary alone
To th' Course of Nature, but its own:

The Courage of the Bravest daunt,
And turn Pultrons as valiant;
For Men as resolute appear
With too much, as too little Fear.
And when th' are out of hopes of flying,
Will run away from Death by dying:
Or turn again to stand it out,
And those they fled, like Lions Rout.
This *Hudibras* had prov'd too true,
Who, by the Furies, left Perdue:
And haunted with Detachments, sent
From *Marshal-Legion's Regiment*;
Was by a *Fiend*, as counterfeit,
Reliev'd and Rescu'd with a Cheat:
When nothing but himself and fear
Was both the *Imps* and *Conjurer*:
As by the Rules o' th' *Vertuosi*,
It follows in due *Form of Poësie*.

Disguis'd in all the Masks of Night,
We left our Champion on his flight:
At *Blind-Man's Buff*, to grope his way,
In equal fear, of *Night and Day*:
Who took his dark and desp'rate Course,
He knew no better than his Horse;
And by an unknown Devil led,
(He knew as little whether) fled.
He never was in greater need,
Nor less Capacity of Speed:
Disabled both in Man and Beast,
To fly, and run away, *his best* ;
To keep the Enemy, and Fear,
From equal falling on his Rere.
And though with Kicks and bangs he ply'd
The further, and the nearer side :
(As *Sea-men* ride with all their force,
And *Tug* as if they *Rowed the Horse* ;

And

And when the Hackney Sails most swift,
 Believe they lag, or run a-drift)
 So though he posted e'er so fast:
 His Fear was greater than his Haste:
 For Fear though fleetier than the Wind,
 Believes'tis always left behind.
 But when the Morn began to appear,
 And shift t' another Scene his Fear;
 He found his new Officious Shade,
 That came so timely to his Aid:
 And forc'd him from the Foe t' escape,
 Had turn'd itself to *Ralpho's* shape;
 So like in Person, Garb and Pitch,
 'Twas hard t' interpret which was which:
 For *Ralpho* had no sooner told
 The Lady all he had t' unfold,
 But she convey'd him out of sight,
 To entertain the approaching Knight.

And while he gave himself Diversion,
T' accommodate his *Beast and Person*;
And put his *Beard* into a posture,
At best advantage to accost her:
She order'd th' *Antimasquerade*,
(For his Reception) *aforsaid* :
But when the *Ceremony* was done,
The *Lights put out, and Furies gone*;
And *Hudibras*, amongst the rest,
Convey'd away, as *Ralpho* guest :
The wretched *Caitiff* all alone,
(As he believ'd) began to moan,
And tell his *Story* to himself ;
The *Knight* mistook him for an *Elf*.
And did so still, till he began
To scruple at *Ralph's* *Outward Man* :
And thought, because they oft agreed,
T' appear in one another's stead ;
And act the *Saint's* and *Devil's* Part.
With undistinguishable Art.

They

They might have done so now perhaps,
And put on one another's Shapes ;
And therefore, to resolve the doubt,
He star'd upon him, and cry'd out.
*What art ? My Squire, or that bold Sprite,
That took his Place and Shape to Night ?
Some busie Independent Pug,
Retainer to his Synagogue ?
Alas, quoth he, I'm none of those
Tour Bosom-Friends, as you suppose ;
But Ralph himself, your trusty Squire,
Wh' has drag'd your Dunship out o' th' Mire ;
And from the Inchantments of a Widow,
Wh' had turn'd you int' a Beast, have freed you,
And, though a Prisoner of War,
Have brought you safe, where now you are.
Which you would gratefully repay,
Tour constant Presbyterian way.
That's stranger (quoth the Knight) and stranger :
Who gave thee notice of my danger ?*

Quoth he, *Tb' Infernal Conjuror*
Pursu'd and took me Prisoner ;
And knowing you were here about,
Brought me along, to find you out.
Where I in Hugger-mugger hid :
Have noted all they said and did :
And though they lay to him the Pageant,
I did not see him, nor his Agent ;
Who play'd their Sorceries out of sight,
To avoid a fiercer, second Fight.

But, didst thou see no Devils then ?
Not one, quoth he, *but Carnal Men.*
A little worse than Friends in Hell,
And that She-Devil, Jezabel ;
That laugh'd and tee-he'd with derision,
To see them take your Deposition.
What then (quoth *Hudibras*) was he,
That play'd the Dev'l, to examine me ?

*A Rallying Weaver in the Town,
That did it in a Parson's Gown:
Whom all the Parish takes for gisted;
But, for my part, I ne'er believ'd it.
In which you told them all your Feats,
Your Conscientious Frauds and Cheats;
Deny'd your Whipping, and confess'd
The naked Truth of all the rest:
More plainly than the Reverend Writer,
That to our Churches veil'd his Mitre.
All which they took in Black and White,
And cudgel'd me to under-write.
What made thee, when they all were gone,
And none but thou and I alone;
To act the Devil, and forbear
To rid me of my Hellish Fear?
Quoth he, I knew your constant Rate,
And Frame of Sp'rite, too obstinate,
To be by me prevail'd upon
With any Motives of my own:*

*And therefore strove to counterfeit
The Dev'l a while, to Nick your Wit.
The Devil, that is your constant Crony,
That only can prevail upon ye ;
Else we might still have been disputing,
And they with weighty Drubs confuting.*

The Knight, who now began to find
Th' had left the Enemy behind ;
And saw no farther harm remain,
But feeble Weariness and Pain ;
Perceiv'd, by losing of their Way,
Th' had gain'd th' advantage of the Day ;
And by declining of the Road,
They had by chance their Rere made good.
He ventur'd to dismiss his Fear,
That parting's wont to Rent and Tear.
And gives the desperat'st Attack
To danger, still behind its Back.

For, having paws'd to recollect,
And on his past Success reflect,
To examine and consider why,
And whence, and how, he came to fly;
And when no Devil had appear'd,
What else, it could be said, he fear'd?
It put him in so fierce a Rage,
He once resolv'd to re-engage;
Toft like a Foot-ball back again,
With *Shame, and Vengeance, and Disdain.*

Quoth he, *It was thy Cowardise*
That made me from this Leaguer rise;
And when I had half reduc'd the place,
To quit it infamously base.
Was better cover'd by thy New
Arriv'd Detachment than I knew:
To slight my new Acquests, and run
Villoriously, from Battels won.

And

*And reck'ning all I gain'd or lost,
To sell them cheaper than they cost.
To make me put my self to flight;
And Conqu'ring, run away by Night.
To drag me out, which th' haughty Foe,
Durst never have persum'd to do.
To mount me in the dark by force,
Upon the bare Ridge of my Horse.
Expos'd in Quерpo to their Rage,
Without my Arms and Equipage;
Lest, if they ventur'd to pursue,
I might the unequal Fight renew.
And, to preserve thy Outward Man,
Assum'd my Place, and led the Van.*

*All this, quoth Ralph, I did, 'tis true,
Not to preserve myself, but you.
Ton, who were damn'd to baser Drubs,
Than Wretches feel in Powd'ring Tubs:*

To mount two wheel'd Carroches, worse
Than manning a Wooden Horse :
Drag'd out through straiter Holes, by th' Ears,
Eras'd, or Coup'd for Perjurers.
Who, though the Attempt had prov'd in vain,
Had had no reason to complain :
But since it prosper'd, 'tis unhandsome
To blame the Hand that paid your Ransome ;
And rescued your obnoxious Bones
From unavoidable Battoons.
The Enemy was reinforc'd,
And we disabled and unhors'd :
Disarm'd, unqualified for Fight ;
And no way left, but hasty Flight.
Which, though as desperate in the Attempt,
Has giv'n you freedom to condemn't.

But were our Bones in fit Condition
To re inforce the Expedition,

*'Tis now unseasonable, and vain,
To think of falling on again :
No Martial Project to surprize,
Can ever be attempted twice ;
Nor cast design serve afterwards,
As Gamesters tear their losing Cards.
Beside, our bangs of Man and Beast
Are fit for nothing now but Rest.
And for a while will not be able
To rally, and prove serviceable.
And therefore I with reason chose
This Stratagem, t' amuse our Foes.
To make an Honourable Retreat,
And wave a total sure Defeat :
For, those that fly, may fight again,
Which he can never do that's slain ;
Hence timely Running's no mean part
Of Conduct, in the Martial Art.
By which some Glorious Feats atchieve,
As Citizens, by breaking, thrive.*

*And Cannons conquer Armies, while
They seem to draw off and recoil.
Is held the gallantest Course, and bravest,
To great Exploits, as well as safest:
That spares the Expence of time and pains,
And dangerous beating out of Brains.
And in the end prevails, as certain,
As those that never trust to Fortune;
But make their Fear do Execution;
Beyond the stoutest Resolution;
As Earth-quakes kill, without a Blow,
And only trembling, overthrow.
If th' Ancients Crown'd their bravest Men
That only sav'd a Citizen,
What Victory could e'er be won,
If ev'ry one would save but one?
Or Fight endanger'd to be lost,
Where all resolve to save the most?
By this means, when a Battel's won,
The War's as far from being done:*

For

*For those that save themselves, and fly,
Go halves, at least, in th' Victory:
And sometime, when their loss is small,
And danger great, they challenge all:
Print now Additions to their Feats,
And Emendations in Gazets;
And when, for furious haste to run,
They durst not stay to fire a Gun:
Have don't with Bone-fires, and at home,
Make Squibs and Crackers overcome.*

*To set the Rabble on a Flame,
And keep their Governors from Blame:
Disperse the News, the Pulpit tells,
Confirm'd with Fire works, and with Bells:
And though reduc'd to that Extream,
They have been forc'd to sing Te Deum;
Yet, with Religious Blasphemy,
By flattering Heaven with a Lie,*

And for their Beating, giving Thanks,
Th' have rais'd Recruits, and fill'd their Banks;
For those who run from the Enemy,
Engage them equally to fly.

And when the Fight becomes a Chace,
Those win the Day, that win the Race;
And that which would not pass in Fights,
Has done the Feat with easie Sights.

Recover'd many a desp'rate Campaign,
With Bourdeaux, Burgundy and Champain.

Restor'd the fainting High and Mighty
With Brandy-Wine and Aqua-vitæ.

And made them stoutly overcome,

With Bacrach, Hocamore and Mum:

Whom, the uncontroll'd Decrees of Fate
To Victory necessitate.

With which, although they run or burn,
They unavoidably return:

Or else their Sultan-Populaces

Still strangle all their routed Bassa's.

Quoth

*Quoth Hudibras, I understand
What Fights thou mean'st at Sea and Land;
And who those were that run-away,
And yet gave out th' had won the day:
Although the Rabble souc'd them for't,
O'er Head and Ears in Mud and Dirt.
Tis true, our Modern way of War
Is grown more politick by far;
But not so resolute and bold,
Nor ty'd to Honour, as the Old.
For, now they laugh at giving Battel,
Unless it be to Herds of Cattel:
Or fighting Convoys of Provision,
The whole design of the Expedition.
And not with down-right blows to rout
The Enemy, but eat them out:
As Fighting in all Beasts of Prey,
And Eating are perform'd one way,*

To give defiance to their teeth,
 And fight their stubborn Guts to death,
 And those achieve the high'st Renown,
 That bring the other Stomachs down.
 There's now no fear of wounds nor maiming,
 All dangers are reduc'd to Famine.
 And Feats of Arms, to Plot, Design,
 Surprize, and Stratagem, and Mine.
 But have no need, nor use of Courage,
 Unless it be for Glory, or Forrage:
 For if they fight, 'tis but by chance,
 When one side vent'ring to Advance,
 And come uncivilly too near,
 Are charg'd unmercifully i'th' Rere:
 And forc'd with terrible resistance,
 To keep hereafter at a distance,
 To pick out Ground to incamp upon
 Where store of largest Rivers run,
 That serve instead of peaceful Barriers
 To part th' Engagements of their Warriours.

Where both from side to side may skip,
And only encounter at Bo-peep.
For Men are found the stouter hearted,
The certainer th' are to be parsed.
And therefore post themselves in Bogs,
As the ancient Mice attack'd the Frogs;
And made their mortal Enemy,
The Water-Rat, their great Ally.
For 'tis not now, who's stout and bold;
But who bears Hunger best, and Cold:
And he's approv'd the most deserving,
Who longest can hold out at starving:
But he that routs most Pigs and Cows,
The formidablest Man of Prowess.
So, the Emperor Caligula,
That triumph'd o'er the British Sea;
Took Crabs and Oysters Prisoners,
And Lobsters, 'stead of Curasiers
Engag'd his Legions in fierce Bustles,
With Periwinkles, Prawns and Muscles:

And led his Troops with furious Gallops,
 To charge whole Regiments of Scalops.
 Not like their ancient way of War,
 To wait on his Triumphal Carr:
 But when he went to Dine or Sup,
 More bravely eat his Captives up;
 And left all Wars by his Example,
 Reduc'd to vict'ling of a Camp well.

Quoth Ralph, by all that you have said,
 And twice as much that I could add,
 'Tis plain, you cannot now do worse,
 Than take this out-of-fashion'd course:
 To hope by stratagem to woo her,
 Or waging Battel to subdue her.
 Though some have done it in Romances,
 And hang'd them into amorous Fancies,
 As those, who won the Amazons,
 By wanton drubbing of their bones:

And stout Rinaldo gain'd his Bride
By Courting of her Back and Side.
But since those times and seats are over,
They are not for a Modern Lover:
When Mistresses are too cross-grain'd,
By such Addresses, to be gain'd;
And if they were, would have it out,
With many other kind of Bout.
Therefore I hold no Course s' infesible
As this of force to win the Jezabel.
To storm her heart, by th' Antick Charms,
Of Ladies Errant, force of Arms;
But rather strive by Law to win her,
And try the Title you have in her.
Your case is clear, you have her Word,
And me to witness the Accord,
Besides two more of her Retinue,
To testifie what pass'd between you.
More probable, and like to hold,
Than Hand, or Seal, or breaking Gold:
For

For which so many that revuinc'd
Their plighted Contracts, have been trounc'd;
And Bills upon Record been found,
That forc'd the Ladies to compound,
And that unless I miss the matter,
Is all the business you look after:
Besides, Encounters at the Bar,
Are braver now, than those in War.
In which the Law does Execution,
With less Disorder and Confusion:
Has more of Honour in't some hold,
Not like the New way, but the Old.
When those the Pen had drawn together,
Decided Quarrels with the Feather,
And winged Arrows kill'd as dead,
And more than Bullets now of Lead.
So all their Combats now, as then,
Are manag'd chiefly by the Pen.
That adds the Feat, with braver Vigours,
In words at length, as well as Figures.

*Is Judge of all the World performs,
In voluntary Feats of Arms.
And whatsoe'ers atchieved in Fight,
Determines which is wrong or right;
For whether you Prevail or Lose,
All must be try'd there in the close.
And therefore 'tis not wise to shun,
What you must trust to, ere y'have done.*

*The Law, that settles all you do,
And marries where you did but woo;
That makes the most perfidious Lover,
A Lady, that's as safe, recover:
And if it judge upon your side,
Will soon extend her for your Bride.
And put her Person, Goods or Lands;
Or which you like best int' your hands,*

*For Law's the Wisdom of all Ages
And Manag'd by the ablest Sages,*

Who though their Bus'ness at the Bar
Be but a kind of Civil War;
In which th'ingage with fiercer Dudgeons
Than e'er the Grecians did and Trojans.
They never manage the Contest,
T' impair their publick Interest;
Or by their Controversies lessen
The dignity of their profession:
Not like us Brethren, who divide
Our Common wealth, the Cause and Side,
And though w' are all as near of Kindred,
As th' outward Man is to the Inward;
We agree in nothing but to wrangle
About the slightest single fangle,
While Lawyers have more sober sense,
Than to argue at their own expence.
But make their best Advantages,
Of other quarrels, like the Swiss,
And out of Foreign Controversies,
By aiding both sides, fill their Purses.

*But have no int'rest in the Cause,
For which th' engage, and wage the Laws :
Nor further Prospect than their Pay,
Whether they lose or win the Day.
And though th' abounded in all Ages,
With sundry learned Clerks, and Sages.
Though all their business be Dispute,
With which they canvas every Suit ;
Th' have no disputes about their Art,
Nor in Polemicks controvert.
While all Professions else are found,
With nothing but Disputes i' abound :
Divines of all sorts, and Physicians,
Philosophers, Mathematicians ;
The Galenist, and Paracelsian,
Condemn the way each other deals in.
Anotamists dissect and mangle,
To cut themselves out Work to wrangle,
Astrologers dispute their Dreams ;
That in their Sleeps they talk of Schemes,*

*And Herald's stickle, who got who,
So many hundred Tears ago,*

*But Lawyers are too wise a Nation,
T' expose their Trade to Disputation :
Or make the busie Rabble Judges,
Of all their secret Piques, and Grudges :
In which whoever wins the day,
The whole Profession's sure to pay.*

*Beside, no Mountebanks, nor Cheats
Dare undertake to do their Feats ;
When in all other Sciences,
They swarm, like Insects, and Increase :
For what Bigot durst even draw,
By Inward Light, a Deed in Law ?
Or could hold forth, by Revelation,
An Answer to a Declaration ?
For those that meddle with their Tools
Will cut their Fingers, if th'are Fools.*

And

*And if you follow their Advice,
In Bills, and Answers, and Replies:
They'll write a Love-Letter in Chancery
Shall bring her upon Oath to Answer ye.
And soon Reduce you to b' your Wife,
Or make her weary of her Life.*

*The Knight who us'd with Tricks and Shifts,
To Edifie by Ralpho's Gifts:
But in appearance cryed him down,
To make them better seem his own,
(All Plagiary's Constant Course
Of sinking, when they take a Purse)
Resolv'd to follow his Advice,
But kept it from him in disguise:
And after stubborn Contradiction,
To Counterfeit his own Conviction,
And by Transition, fall upon
The Resolution, as his own.*

Quoth he; *This Gambol thou advisest,*
Is of all others, the unwiseſt ;
For if I think by Law to gain her,
There's nothing ſillier nor vainer.
'Tis but to hazard my Pretence,
Where nothing's certain but th' Expence.
To Act againſt my ſelf, and Traverſe
My Suit and Title to her favours.
And if ſhe ſhould, which Heaven forbid,
Oerthrow me, as the Fidler did;

What after-course have I to take,
'Gainſt loſing all I have at Stake ?
He that with injury is griev'd,
And goes to Law to be Reliev'd ;
Is ſillier than a ſottiſh Chews,
Who when a Thief has Rob'd his houſe ;
Applies himſelf to Cunning men
To help him to his Goods again.

When

*When all he can expect to gain,
Is but to squander more in vain:
And yet I have no other way,
But is as difficult, to play.
For to reduce her, by main force,
Is now in vain, by fair means, worse:
But worst of all, to give her over,
Till she's as desperate to recover.
For bad Games are thrown up too soon,
Until th' are never to be won.
But since I have no other Course,
But is as bad t' attempt, or worse:
He that complies against his Will,
Is of his own Opinion still;
Which he may adhere to, yet disown,
For Reasons to himself best known:
But 'tis not to be avoided now,
For Sidrophel resolves to sue:
Whom I must answer, or begin
Inevitably, first with him.*

For I've reciev'd Advertisement,
By times, enough of his intent;
And knowing, he that first complains,
Th' advantage of the business gains.
For Courts of Justice understand
The Plaintiff to be eldest hand;
Who what he pleases may aver
The other nothing till he swear:
Is freely admitted to all Grace,
And Lawful Favour by his place:
And for his bringing Custom in,
Has all Advantages to win.
Who resolve to oversee
No lucky Opportunity,
Will go to Counsel, to advise
Which way t'encounter or surprize.
And after long consideration,
Have found out one to fit th' occasion;
Best apt, for what I have to do,
A Counsellor, and Justice too.

And

And truly so, no doubt, he was,
A Lawyer fit for such a Case.

An Old dull Sot ; wh^t had told the Clock,
For many years at *Bridewel-dock*.
At *Westminster*, and *Hickses Hall*,
And *Hiccius-Dockfins* play'd in all ;
Where in all *Governments*, and *Times*,
H^e had been both *friend* and *foe* to Crimes,
And us'd two equal ways of gaining :
By *hindring Justice*, or maintaining :
To many a Whore gave *Priviledge*,
And whip'd, for want of *Quarteridge*,
Cart loads of Bands, to Prison sent
For b'ing behind a Fortnights Rent.
And many a trusty *Pimp* and *Crony*,
To *Puddle-dock*, for want of money.
Ingag'd the *Constable* to seize
All those, that would not break the Peace.

Nor give him back his own foul words,
Though sometimes *Commoners, or Lords*;
And kept 'em Prisoners, of Course,
For being *sober at ill hours*.
That in the Morning he might Free,
Or bind 'em over, for his Fee.
Made *Monsters fine, and Puppet-plays*,
For leave to practice, in their ways:
Farm'd out all Cheats, and went a share,
With th' *Headborough, and Scavenger*,
And made the Dirt ith' Streets Compound,
For taking up the Publick Ground:
The *Kennel, and the King's High-way*,
For being unmolested, Pay.
Let out the *Stocks, and Whipping Post*,
And *Cage*, to those that gave him most;
Impos'd a Tax on *Bakers Ears*,
And for *False-Weights on Chandellers*.
Made *Victuallers, and Vintners Fine*
For Arbitrary *Ale, and Wine*.

But

But was a kind and constant Friend
To all that Regularly offend :
As *Residentiary Bawds*,
And *Brokers that receive stoll'n Goods* ;
That cheat in *Lawful Mysteries*,
And pay *Church-duties*, and his *Fees* ;
But was implacable and auker'd
To all that *Interlop'd*, and *Hawker'd*.

To this brave Man, the Knight repairs
For Counsel, in his *Law-Affairs* ;
And found him mounted, in his *Pew*,
With *Books*, and *Money plac'd*, for shew,
Like *Nest-eggs*, to make *Clients lay*
And for his false Opinion pay :
To whom the Knight, with comely Grace,
Put off his Hat, to put his Case :
Which he as proudly entertain'd,
As th' other courteously strain'd.

And to assure him, 'twas not that,
He look'd for; Bid him put on's Hat.

Quoth he, there is one Sidrophel

Whom I have cudgell'd— Very well.

And now he brags, & have beaten me.

Better and better still, quoth he.

And vows to stick me to a Wall.

Where e'er he meets me — best of all.

'Tis true, the Knave has taken's Oath,

That I rob'd him — Well done in troth.

When h' has confess'd, he stole my Cloak,

And pick'd my Fob, and what he took,

Which was the cause, that made me bang him,

And take my Goods again — marry bang him.

Now whether I should, beforehand

Swear he rob'd me? I understand,

Or bring my Action of Conversion

And Trover for my Goods? Ah Whorson.

Or if 'tis better to indite,
 And bring him to his Trial: — Right
 Prevent what he designs to do,
 And swear for th' state against him: — True
 Or whether he that is Defendant
 In this Case, has the better end on't;
 Who putting in a new cross-bill,
 May traverse th' Action: — better still
 Then there's a Lady too: — I marry
 That's easily prov'd accessory,
 A Widow, who by solemn Vows,
 Contracted to me, for my Spouse,
 Combin'd with him to break her word
 And has abetted all: — Good Lord,
 Suborn'd the aforesaid Sidrophel,
 To tamper with the Devil of Hell,
 Who put m' into horrid fear,
 Fear of my Life, — make that appear
 Made an assault, with Fiends and Men
 Upon my body. — Good agen.

And

C A N T O III. 209

And kept me in a deadly fright
 And false Imprisonment all Night,
 Mean while, they rob'd me, and my Horse,
 And stole my Saddle, ——— worse and worse;
 And made me mount upon the bare ridge,
 To avoid a wretcheder miscarriage:

Sir, quoth the Lawyer, not to flatter ye,
 You have as Good, and Fair a Battery,
 As heart can wish, and need not shame,
 The proudest Man alive to claim.
 For if th' have us'd you, as you say,
 Marry, quoth I, God give you joy,
 I would it were my Case, I'd give,
 More than I'll say, or you'll believe.
 I would so trounce her, and her Parse,
 I'd make her kneel for bett'r or worse,
 For Matrimony, and Hanging here,
 Both go by destiny so clear,

That you as sure, may Pick and Choose,
 As Cross I win, and Pile you lose:
 And if I durst, I would advance
 As much, in Ready Maintenance,
 As upon any Case I've known,
 But we that practice dare not own,
 The Law severely contrabands,
 Our taking business, off Men's hands;
 'Tis Common barratry, that bears
 Point blank an Action 'against our Ears,
 And crops them, till there is not Leather,
 To stick a Pin in, left of either;
 For which, some do the Summer fault
 And o'er the Bar, like Tumblers, vault.
 But you may swear at any rate
 Things not in Nature, for the State:
 For in all Courts of Justice here
 A Witness is not said to swear,
 But make Oath, that is, in plain terms,
 To forge whatever he affirms:

(I thank

(I thank you, quoth the Knight, for that,
 Because 'tis to my purpose pat——)
 For Justice, though she's painted blind,
 Is to the weaker side inclin'd
 Like charity, else right, and wrong,
 Could never hold it out so long,
 And like blind Fortune, with a slight,
 Conveys Mens Interest, and Right,
 From Stile's Pocket, into Nokeses:
 As easily 'as Hocus Poemt,
 Plays fast and loose, makes Men Obnoxious,
 And clear again, like Hicaius-Doctins.
 Then whether you would take her life,
 Or but recover her for your Wife:
 Or be content with what she has,
 And let all other matters Pass,
 The Business to the Law's alone,
 The proof is all it look's upon.
 And you can want no Witnesses,
 To swear to any thing you please,
 That

*That hardly get their meer Expences
By th' Labor of their Consciences,
Or letting out to hire, their Ears,
To Affidavit-Customers:
At inconsiderable values,
To serve for Jury-men, or Tales,
Although retain'd in th' hardest matters,
Of Trustees, and Administrators:
For that, quoth he, let me alone,
W' have store of such, and all our own;
Bred up and tutor'd, by our Teachers,
The ablest of Conscience-stretchers.
That's well! Quoth he, But I should guess,
By weighing of Advantages.
Your surest way is first to Pitch
On Bongey, for a Water-witch:
And when y' have hang'd the Conjurer,
I have time enough, to deal with her.
In th' Intrim; Spare for no Trepan,
To draw her Neck, into the Banes;*

Ply her with Love-Letters, and Billets,
 And Bait 'em well, for Quicks, and Quillets,
 With Trains t'invigle and surprize,
 Her Heedless Answers, and Replies:
 And if she miss the Monstrap Lines,
 They'll serve for other By-Designs,
 And make an Artist understand,
 To Copy out her Seal, or Hand:
 Or find void Places in the Paper,
 To steal in something to Intramp her.
 'Till with her worldly Goods, and Body,
 Spight of heart, she has indent ye.
 Retain all sorts of Witnesfes,
 That ply it h' Temples, under trees.
 Or walk the Round, with Knights o' th' Posts:
 About the Cross-leg'd Knights, their hosts,
 Or wait for Customers, between
 The Pillar-Röws in Lincolns-Inn.

Where Vouchers, Forgers, Common-bayl,

And Affidavit-men, ne'er fail

T' expose to Sale, all sorts of Oaths,

According to their Hats, and Cloaths,

Their only Necessary Tools,

Besides the Gospel, and their Souls.

And when y'are furnish'd with all Purveys,

I shall be ready, at your service.

I would not give, quoth Hudibras,

A straw to understand a Case,

Without the admirabler skill

To Wind, and Manage it at Will:

To Vera, and Tack, and steer a Cause,

Against the Weather-gage of Laws;

And Ring' the Changes upon Cases,

As plain, as Noses upon Faces.

As you have well instructed me

For which you have earn'd (here 'tis) your Fee,

of Hudibras to his Lady. 215

*I long to practice your advice,
And try the subtle Artifice:
To bait a Letter, as you did,
As not long after, thus he did,
For having pump'd up all his Wit,
And hum'd upon it, thus he Writ.*

*An Heroical Epistle of Hudibras to his
Lady.*

I Who was once as great as *Cæsar*,
Am now reduc'd to *Nebuchadnezar*.
And from as fam'd a Conqueror,
As ever took degree in War,
Or did his Exercise in Battel,
By you turn'd out to Grass with Cattel.
For since I am deny'd access
To all my Earthly Happiness;

Am

Am fallen from the *Paradise*
Of your good *Graces*, and fair *Eyes*.
Lost to the World, and you, I'm sent
To Everlasting Banishment;
Where all the *Hopes* I had, t' have won
Your heart, being dash'd, will break my own.
Yet if you were not so severe
To pass your doom, before you hear,
You'll find, upon my just defence,
How much y' have wrong'd my Innocence.
That once I made a *Vow to you*,
Which yet is unperform'd 'tis true;
But not, because it is unpaid,
'Tis *Violated*, though *delay'd*:
Or if it were, it is no fault
So heinous, as you'd have it thought,
To undergo the loss of Ears,
Like vulgar *Hackney Perjurers*,
For there's a difference in the case
Between the *Noble*, and the *Base*:

Who always are observ'd t' have don't,
Upon as different an account:
The one for *great, and weighty Cause,*
To salve in Honour ugly Flaws.
For none are like to do it sooner,
Than those, who are nicest of their Honour.
The other, for *base Gain, and Pay,*
Forswear, and Perjure, by the Day;
And make th' exposing, and retailing
Their Souls, and Consciences, a Calling.

It is no *Scandal, nor Asperſion,*
Upon a *Great and noble Person,*
To say, he Nat'rally abhorr'd
Th' old fashion'd trick, to keep his Word
Though 'tis perfidiousness, and shame,
In meaner Men, to do the same.
For to be able to *Forget,*
Is found more useful, to the *Great:*

Than

Than Gout, or Deafness, or bad Eyes,
To make 'em pass for wondrous wise.
But though the Law, on Perjurers,
Inflicts the *Forfeiture of Ears*;
It is not *just*, that does exempt
The *Guilty*, and *punish the innocent*,
To make the Ears, repair the wrong,
Committed by th'*ungovern'd Tongue*;
And when one Member is forsworn,
Another, to be cropt or torn.
And if you should, as you design,
By course of Law recover mine;
You're like, if you consider right,
To gain but little Honour by't.
For he that for his Ladies sake
Lays down his Life, or Limbs at Stake,
Does not so much deserve her Favour,
As he, that *pawns his Soul* to have her.
This y'have acknowledg'd I have done,
Although you now disdain to own:

of Hudibras to his Lady. 219

But sentence, what you rather ought
To esteem good Service, than a Fault.

Besides, Oaths are not bound to bear

That *Literal Sense*, the words infer,

But by the practice of the Age,

Are to be judg'd how far th' engage.

And where the Sense by Custom's check,

Are found void, and of none effect.

For no Man takes, or keeps a vow,

But just as he sees others do,

Nor are th' obliged to be so brittle,

As not to yield, and bow a little,

Or as the best temper'd Blades are found

Before they break; to bend quite round,

So truest Oaths are still most tough,

And though they bow, are breaking proof.

Then wherefore should they not b'allow'd

To love a greater Latitude?

As the Law of Arms approves

All ways to Conquests, so should Loves;

And

But

And not bety'd to true or false,
But make that justest, that prevails,
For how can that which is above
All Empire, *High and Mighty Love*,
Submit its great Prerogative,
To any other power alive?
Shall Love, that to no Crown gives place
Become the subject of a Case?
The *Fundamental Law of Nature*,
Be over-rul'd, by those made after?
Commit the censure of its Cause
To any, but its own *Great Laws*?
Love, that's the Worlds preservative,
That keeps all Souls of things alive,
Controuls the *Mighty pow'r of Fate*,
And gives Mankind a longer date.
The Life of Nature, that restores,
As fast as *Time*, and *Death* devours,

To whose free gift, the World does owe
Not only Earth but Heaven too
For Love's the only Trade that's driven
The *Interest of State in Heaven*,
Which nothing but the Soul of Man,
Is capable to entertain
For what can Earth produce, but Love
To represent the Joys above?
Or who, but Lovers, can converse,
Like Angels, by the Eye Discourse?
Address, and complement by vision,
Make Love, and Court by intuition?
And burn in amorous Flames as fierce,
As those Celestial Ministers?
Then how can any thing offend,
In order, to so great an end?
Or Heav'n it self a Sin resent,
That for its own supply was meant?
That merits in a kind mistake,
A Pardon for the offences sake.

Or

Or if it did not, but the Cause
Were left to'th injury of Laws,
What tyranny can disapprove
There should be *Equity* in Love?
For Laws, that are Inanimate
And feel no sence of Love, or Hate:
That have no Passion of their own
Not pity to be wrought upon,
Are only proper to inflict
Revenge, on Criminals, as strict:
But to have Power to forgive,
Is Empire, and Prerogative;
And 'tis in Crowns, a nobler Jem,
To grant a Pardon, than condemn.
Then since so few do what they ought,
'Tis great t'indulge a well meant fault.
For why should he, who made address
All humble ways, without success:
And met with nothing in return,
But Insolence, Affronts, and Scorn,

Not strive by Wit to countermine,
And bravely carry his design ?
He who was us'd so unlike a Soldier,
Blown up with *Philters of Love-Powder* ?
And after letting blood and Purging,
Condemn'd to *voluntary Scourging* ?
Alarm'd with many a horrid Fright,
And claw'd, by *Goblins*, in the Night ?
Insulted on, Revil'd and Jear'd,
With rude Invasion of his Beard ?
And when your Sex was foully scandled ,
As foully by the Rabble handled ?
Attack'd by despicable Foes,
And drub'd with mean and vulgar blows ;
And after all, to be debarr'd
So much as standing on his Guard ?
When Horses being *spurr'd* and *prick'd*,
Have leave to *kick*, for being *kick'd* ?

Or why should you, whose *Mother Wits*
Are furnish'd with all Perquisits ?
That with your *Breeding Teeth* begin,
And *Nursing Babies*, that *Lie in* ?
B'allow'd to put all tricks upon
Our *Cully-Sex*, and we use none ?
We, who have nothing but frail Vows,
Against your Stratagems t'oppose ?
Or Oaths, more feeble than your own,
By which we are no less put down ?
You wound, like *Parthians*, while you fly,
And kill, with a *Retreating Eye* ;
Retire the more, the more we press,
To draw us into Ambushes.
As *Pyrats* all false Colours wear,
T'intrap th' unwary Mariner :
So Women, to surprize us, spread
Their *borrowed Flags*, of *White and Red*.

of Hudibras to his Lady. 225

Display 'em thicker on their Cheeks,
Than their old Grandmothers, the Piſts
And raiſe more Devils with their Looks,
Than Conjurers leſs ſubtil Books.
Lay Trains of Amorous Intrigues,
In Towers, and Curls, and Perriwigs.
With greater Art, and cunning rear'd,
Than Philip Ny's Thankſ-giving-beard,
Prepoſt'rouſly t' intice, and Gain,
Thoſe to adore 'em they diſdain:
And only draw 'em in, to clog
With idle Names, a Catalogue.

A Lover is, the more he's brave,
T' his Miſtris, but the more a Slave,
And whatſoever ſhe commands,
Becomes a Favour from her hands;
Which he's oblig'd to obey, and muſt,
Whether it be unjuſt, or juſt.

226 *An Heroical Epistle*

Then when he is compell'd by her
 T' Adventures, he would else forbear,
 Who, with his Honour, can withstand,
 Since Force is greater than Command,
 And when Necessity's obey'd
 Nothing can be unjust or bad:
 And therefore, when the mighty Pow'rs
 Of Love, your great Allie, and yours;
 Joyn'd Forces, not to be withstood,
 By frail enamoured Flesh and Blood;
 All I have done unjust or ill
 Was in obedience to your Will:
 And all the blame that can be due
 Falls to your cruelty and you.

Nor are those Scandals I confest,
 Against my Will, and Interest,
 More than is daily done of course
 By all Men, when th' are under force.

Whence

Whence some, upon the Rack, confess
What th' Hang-man and their Prompters please.
But are no sooner out of pain
Than they deny it all again.
But when the Devil turns Confessor,
Truth is a Crime, he takes no pleasure
To hear, or pardon, like the Founder
Of Lyars, whom they all claim under.
And therefore, when I told him none,
I think it was the wiser done.
Nor am I without Precedent,
The first that on th' Adventure, went:
All Mankind ever did of course,
And daily does the same, or worse.
For what *Romance* can shew a Lover,
That had a *Lady to recover*,
And did not steer a nearer Course,
To fall aboard in his Amours?
And what at first was held a Crime,
Has turn'd to Honourable in time.

To what a height did *Infant Rome*,
 By Ravishing of Women come?
 When Men upon their Spouses siez'd,
 And freely Marry'd where they pleas'd:
 They ne'er *Forswore* themselves nor *Ly'd*,
 Nor in the Minds they were in, *Dy'd*:
 Nor took the pains t' *address* and *sue*,
 Nor plaid the *Masquerade* to wooe.
 Disdain'd to stay for Friends Consents,
 Nor juggled about Settlements:
 Did need no *Licence*, nor no *Priest*,
 Nor Friends, nor Kindred to assist;
 Nor Lawyers, to joyn *Land*, and *Money*,
 In th' *Holy State of Matrimony*:
 Before they setled Hands and Hearts,
 Till *Alimony*, or *Death* departs:
 Nor would endure to stay, until
 Th' had got the very *Bride's Good Will*.

But took a wise and shorter Course,
To win the Ladies, *Down-right Force*.
And justly made 'em Prisoners then,
As they have often since, us Men;
With *Acting Plays*, and *Dancing Jiggs*,
The luckiest of all Love's intrigues:
And when they had them at their pleasure,
Then talk'd of *Love*, and *Flames*, at leisure.
For, after *Matrimony's* over,
He that holds out but *Half a Lover*,
Deserves for ev'ry *Minute*, more
Than *half a Year* of Love before:
For which the Dames, in Contemplation
Of that best way of Application,
Prov'd Nobler Wives than e'er were known,
By *Suit*, or *Treaty*, to be won:
And such as all Posterity
Could never equal, nor come nigh.

For Women first were made for Men,
Not Men for them.—It follows then,
That Men have Right to every one,
And they no Freedom of their own:
And therefore Men have pow'r to chuse,
But they no Charter to refuse.
Hence 'tis apparent, that what Course
So e'er we take to *your Amours*,
Though by the indirectest way,
'Tis no *Injustice*, nor *Foul Play*.
And that you ought to take that Course,
As we take you, for *Bett'r or worse*;
And gratefully submit to those
Who you, before another, chose:
For why should every Savage Beast
Exceed his *Great Lord's Interest*?
Have freer Pow'r, than he, in *Grace*,
And *Nature*, o'er the Creature has?

Because

Because the Laws he since has made
Have cut off all the Pow'r he had;
Retrench'd the absolute Dominion,
That Nature gave him, over Women,
When all his Pow'r will not extend,
One *Law of Nature* to suspend:
And but to offer to repeal
The smallest Clause, is to rebel.
This, if Men rightly understood
Their Privilege, they would make good;
And not, like Sots, permit their Wives
T' encroach on their Prerogatives.
For which Sin, they deserve to be
Kept, as they are, in Slavery.
And this, some precious *Gifted Teachers*
Unrev'rently reputed *Leachers*;
And disobey'd in making Love,
Have vow'd to all the World, to prove
And make ye suffer, as ye ought,
For that uncharitable Fault.

But

But, I forget my self, and rove
Beyond th' Instructions of my Love,
Forgive me (*Fair*) and only blame
Th' extravagancy of my *Flame*,
Since 'tis too much, at once to shew
Excess of Love, and Temper too.
All I have said that's *bad, and true*,
Was never meant to aim *at you*;
Who have so Sov'rein a Controul
O'er that poor Slave of yours, *my Soul*:
That, rather than to forfeit you,
Has ventur'd *loss of Heaven* too.
Both with an equal Pow'r possess,
To render all that serve you blest:
But none like him, who's destin'd, either
To *have*, or *lose* you, both together.
And if you'll but this fault release,
(For so it must be, since you please,)

I'll pay down all that Vow, and more,
Which you *commanded*, and I *swore*.
And expiate upon my Skin,
The Arrears in full of all my Sin.
For, 'tis but just, that I should pay
Th' accruing Penance for Delay.
Which shall be done, until it move
Your equal pity, and your Love.

The *Knight*, perusing *this Epistle*,
Believ'd h' had brought her to *his Whistle*;
And read it, like a jocund Lover,
With great Applause t' himself, twice over;
Subscrib'd his *Name*, but at a Fit,
And humble distance, to *his wit*:
And dated it with wondrous Art,
Giv'n from the bottom of his heart:
Then seal'd it with *his Coat of Love*
A *smoking Faggot*——and above

Upon a Scroll———*I burn, and weep,*
And near it———*For her Ladyship;*
Of all her Sex, most excellent,
These to her gentle Hands present.
Then gave it to his Faithful Squire,
With Lessons how t^e observe and eye her.

She first consider'd which was better,
To send it back, or burn the Letter:
But, guessing that it might import,
Though nothing else, at least, her Sport.
She open'd it, and read it out,
With many a smile, and learing Flout :
Resolv'd to answer it in kind,
And thus perform'd what she design'd.

T H E
L A D Y S A N S W E R
T O T H E
K N I G H T.

T H a t you're a *Beast*, and turn'd to *Grass*,
 Is no strange News, nor ever was;
 At least, to me, who once, you know,
 Did from the Pound, *Replevin* you,
 When both your *Sword*, and *Spurs*, were won
 In Combat, by an *Amazon*;
 That *Sword*, that did (like Fate) determine
 Th' Inevitable Death of *Vermine*;
 And never dealt its furious blows,
 But cut the *Threads* of *Pigs* and *Cows*;
 By *Trulla* was, in *single Fight*,
 Disarm'd and wrested from its *Knight*.

Your

Your Heels *Degraded* of your Spurs,
And in the Stocks, close Prisoners.
Where still th' had Lain in base Restraint,
If I, in pity of your Complaint,
Had not on Honourable Conditions,
Relcast 'em from the worst of Prisons,
And what Return that favour met,
You cannot (though you would) forget;
When being free, you strove t' evade
The Oaths you had in Prison made:
Forswore your self, and first deny'd it;
But after own'd, and justify'd it:
And when y' had falsely broke one *Vow*,
Absolv'd your self by *breaking two*.
For while you sneakingly submir,
And beg for Pardon at our Feet:
Discourag'd by your guilty Fears,
To hope for Quarter, for your *Ears*;
And doubting 'twas in vain to sue,
You claim us boldly as your due.

Declare that Treachery and Force
To deal with us is th' only Course.

Who have no Title nor Pretence,
To *Body, Soul or Conscience* :

But ought to fall to that Man's share,
That claims us for his proper Ware.

These are the Motives, which t' induce,
Or fright us into Love, you use,

A pretty new way of *Gallanting*,
Between *Soliciting* and *Ranting* ;

Like sturdy Beggars, that intreat
For *Charity* at once, and *threat*.

But since you undertake to prove
Your own Propriety in Love,

As if we were but *Lawful Prize*

In *War*, between two Enemies;

Forfeitures, which ev'ry Lover

That would but sue for, might recover,

Is not hard to understand

The *Mystry* of this Bold Demand :

That

That cannot at our Persons aim,
But something capable of Claim.

'Tis not *those* *pau*ltry counterfeit
French Stones, which in our Eyes you set,
But our *Right Diamonds*, that inspire,
And set your Amorous Hearts on fire.
Nor can those false *St. Martins Beads*,
Which on our Lips you lay for *Reds*;
And make us wear, like *Indian Dames*,
Add Fewel to your Scorching Flames.
But those true Rubies of the Rock,
Which, in our Cabinets we Lock.

'Tis not those Orient Pearls, our Teeth,
That you are so transported with:
But those we wear about our Necks,
Produce those Amorous Effects.
Nor is't those Threads of Gold, our *Hair*,
The *Periwigs* you make us wear :
But those bright Guineys in our Chests,
That light the Wild Fire in your Breasts.

These Love tricks I've been vers'd in so,
 That all their sly *Intrigues* I know,
 And can unriddle, by their *Tones*,
 Their *Myssick Cabals*, and *Jargones*.
 Can tell what passions, by their *Sounds*,
 Pine for the Beauties of my *Grounds*.
 What Raptures fond, and *Amorous*
 O' th' *Charms* and *Graces* of my *House*.
 What *Exstacy*, and *Scorching Flame*
 Burns for my *Mony*, in my *Name*.
 What from th' unnatural desire
 To *Beasts* and *Cattel*, take its fire.
 What *tender Sigh*, and *trickling Tear*,
 Longs for a *thousand Pound a Year*.
 And Languishing *Transports* are fond
 Of *Statute*, *Mortgage*, *Bill* and *Bonds*.
 These are th' *Attracts* which most *Men* fall
 Inamour'd, at first sight, withal.
 To these th' address with *Serenades*,
 And Court with *Balls* and *Masquerades*;

And yet, for all the yearning Pains
 Y' have suffer'd for their Loves, in vain:
 I fear they'll prove so nice and coy,
 To have and t' hold, and to enjoy;
 That all y^ear Oaths, and Labour lost;
 They'll ne'er turn *Ladies of the Post*.
 This is not meant to disapprove
 Your Judgment in your Choice of Loves,
 Which is so wise, the greatest part
 Of Mankind study't as an Art,
 For Love should, like a *Dead Land*,
 Still fall to th' owner of the *Land*.
 And where there's Substance, for its Ground
 Cannot but be more firm, and sound,
 Than that which has the slighter Basis
 Of *Airy Vertue, Wit and Graces*.
 Which is of such thin Subtily,
 It steals and creeps in at the Eye,
 And, as it can't endure to stay,
 Steals out again as nice a way.
 But

But Love, that its Extraction owns
 From solid Gold, and precious Stons;
 Must, like its shining Parents prove
 As Solid, and as Glorious Loves;
 Hence 'tis, you have no way t' express
 Our Charms and Graces, but by these:
 For, what are Lips, and Eyes, and Teeth,
 Which Beauty invades, and conquers with?
 But Rubies, Pearls and Diamonds,
 With which a Philter Love Commands;

This is the way all Parents prove,
 In imagining their Childrens Love;
 That force 'em t' inter-marry and wed,
 As if th' were Bur'ing of the Dead;
 Cast Earth to Earth, as in the Grave,
 To joyn in Wedlock all they have.
 And when the Settlement's in force,
 Take all the rest, For Better, or Worse;
 For Money has a Power above
 The Stars and Fate, to manage Loves;

Whose Arrows, Learned Poets hold,
That never miss, are *tipp'd with Gold*.
And though some say, the Parents claims
To make Love in their Children's Names;
Who, many times, at once, provide
The Nurse, the Husband, and the Bride.
Feel Darts and Charms, Attracts and Flames;
And woo, and contract, in their Names.
And as they Christen, use to marry 'em,
And, like their Gossips, answer for 'em:
Is not to give in Matrimony;
But sell and prostitute for Money.
'Tis better than their own Betrothing;
Who often do't for worse than nothing.
And when th' are at their own Dispose,
With greater disadvantage chuse.
All this is right! But for the Course
You take to do't, by Fraud, or Force:
'Tis so ridiculous, as soon
As told, 'tis never to be done.

No more than *Setters* can betray,
That tell what *Tricks* they are to play.
Marriage, at best, is but a Vow ;
Which all Men either *break*, or *bow* :
Then what will those forbear to do ,
Who *perjure*, when they do but woo ?
Such as, beforehand, *swear and lye*,
For *Earnest* to their Treachery :
And, rather than a Crime confess,
With greater, strive to make it less :
Like Thieves, who, after Sentence past,
Maintain their Innocence to the last.
And when their Crimes were made appear
As plain as Witnesses can swear ;
Yet, when the Wretches come to dye,
Will take upon their Deaths a Lye.
Nor are the Vertues, you confess
T' your *Ghostly Father*, as you guesst,
So slight, as to be justifi'd,
By being, as shamefully, deny'd.

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As if you thought your Word would pass
 Point-blank, on both sides, of a Case,
 Or Credit were not to be lost,
 B'a *Brave Knight Errant of the Post*.
 That *eats*, pefidiously, his *Word*,
 And *swears his Ears through a two Inch Board*;
 Can own the same thing, and disown;
 And perjure Booty, *Pro and Con*.
 Can make the *Gospel* serve his turn,
 And help him out to be forsworn;
 When 'tis *laid hands upon, and kiss'd*,
 To be *betray'd, and sold, like Christ*.

These are the Vertues, in whose Name,
 A Right to all the World you claim:
 And boldly challenge a Dominion,
 In *Grace and Nature*, o'er all Women.
 Of whom, no less will satisfie,
 Than all the Sex, your Tyranny.
 Although you'll find it a hard Province,
 With all your crafty Frauds and Covins,

To govern such a numerous Crew,
Who, one by one, now govern you:
For if you all were *Solomons*,
And *Wise* and *Great* as he was once;
You'll find th' are able to subdue,
(As they did him) and baffle you.

And if you are impos'd upon,
'Tis by your own Temptation done:
That with your Ignorance invite,
And teach us how to use the flight.
For, when we find y' are still more taken
With false *Attracts* of our own making;
Swear that's a *Rose*, and that a *Stone*,
Like *Sots* to us that laid it on:
And what we did but slightly prime,
Most ignorantly daub in Rhime;
You force us in our own Defences,
To copy *Beams* and *Influences*,
To lay *Perfections* on the *Graces*,
And draw *Attracts* upon our Faces:

And, in compliance to your Wit; but never of
 Your own false Jewels counterfeit;
 For, by the practice of those Arts,
 We gain a greater share of Hearts;
 And those deserve in reason most,
 That greatest pains and study cost;
 For, great Perfections are like Heav'n,
 Too rich a Present to be given.
 Nor are those *Master-strokes of Beauty*
 To be perform'd without *hard Duty*.
 Which, when th'are nobly done, and well,
 The simple Natural excell.

How fair and sweet *the planted Rose*,
 Beyond the *Wild* in Hedges grows?
 For, without Art, the Noblest Seeds
 Of Flow'rs degenerate to Weeds:
 How dull and rugged e'er 'tis Ground,
 And Polish'd, looks a Diamond?
 Though *Paradise* was e'er so fair,
 It was not kept so without Care.

The whole World, without *Art* and *Dress*,
Would be but one great *Wilderness*;
And Mankind but a *Savage Herd*,
For all that Nature has conferr'd.
This does but *Rough-hew*, and *Design*,
Leave *Art* to *Polish*, and *Refine*.

Though Women first were made for Men,
Yet Men were made for them again;
For when (*out-witted by his Wife*)
Man first turn'd *Tenant*, but, for *Life*.
If Women had not interven'd,
How soon had Mankind had an end?
And that it is in *Being* yet,
To us alone, you are *in Debt*.
Then where's your liberty of *Choice*,
And our unnatural *No-voice*?
Since all the *Privilege* you *boast*,
And falsely *usurp'd*, or *vainly lost*,
Is now our *Right*; to *whose Creation*,
You owe your *Happy Restoration*.

And

And if we had not weighty Cause
 To not appear in making Laws,
 We could, in spite of all your Tricks,
 And Shallow, Formal Politicks;
 Force you, our Managements t' obey,
 As we to yours (in shew) give way.
 Hence 'tis, that while you vainly strive
 T' advance your *high Prerogative*,
 You basely, after all your Braves,
 Submit, and own your selves our Slaves.
 And 'cause we do not make it known,
 Nor publickly our Int'rests own;
 Like Sots, suppose we have no shares
 In ord'ring you, and your Affairs:
 When all your Empire and Command
 You have from us at *Second Hand*.
 As if a *Pilot*, that appears
 To sit still only, while he steers:
 And does not make a noise and stir,
 Like every common *Mariner*:

Knew nothing of the *Card*, nor *Star* ;
And did not guide the *Man of War*.
Nor we, because we don't appear
In *Councils*, do not govern there.
While like the Mighty *Priester John*,
Whose Person none dares look upon;
But is preserv'd in *Close Disguise*
From being made *cheap* to *vulgar Eyes*.
W' enjoy as large a *Pow'r* unseen,
To govern him, as he does Men :
And, in the Right of our *Pope Joan*,
Make *Emp'rors* at our feet fall down.
Or *Joan the Pucel's* braver Name,
Our Right to *Arms* and *Conduct* claim.
Who, though a *Spinster*, yet was able,
To serve *France* for a *Grand Constable*.

We make and execute *all Laws* ;
Can judg the *Judges*, and the *Cause*.
Prescribe all Rules of *Right* or *Wrong*,
To th' *Long Robe*, and the *Longer Tongue* :
Gainst

'Gainst which the World has no Defence,
But our more pow'rful Eloquence.
We manage things of greatest weight
In all the World's Affairs of State.
Are Ministers of War and Peace,
That sway all Nations how they please,
We rule all Churches, and their Flocks,
Heretical, and Orthodox.
And are the Heavenly Vehicles
O'th' Spirit, in all Conventicles.
By us is all Commerce and Trade
Improv'd, and Manag'd, and Decay'd.
For, nothing can go off so well,
Nor bears that Price, as what we sell.
We rule in ev'ry Publick Meeting,
And make Men do what we judge fitting;
Are Magistrates in all great Towns;
Where Men do nothing, but wear Gowns.
We make the Man of War Strike Sail,
And to our braver Conduct vail.

to the Knight.

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And, when h' has chac'd his Enemies,
Submit to us upon his Knees.

Is there an *Officer of State,*

Untimely rais'd; or Magistrate;

That's *Haughty, and Imperious?*

He's but a *Journey-man* to us.

That, as he gives us cause to do't,

Can keep him in, or turn him out.

We are your *Guardians*, that increase,

Or *Waste* your Fortunes, how we please.

And, as you humour us, can deal

In all your Matters, ill or well.

'Tis we that can dispose alone,

Whether your *Heirs* shall be your own.

To whose Integrity you must,

In spite of all your Caution, trust.

And 'less you fly beyond the Seas,

Can fit you with what Heirs we please:

And force your own 'em, though begotten

By *French Valets*, or *Irish Foot-men*.

Nor

Nor can the rigorousst Course
 Prevail, unless to make us worse:
 Who, still the harsher we are us'd,
 Are further off from being reduc'd;
 And scorn t' abate, for any Ills,
 The least *Punctilio* of our Wills.
 Force does but whet our Wits to apply
 Arts, born with us, for Remedy:
 Which all your Politicks, as yet,
 Have ne'er been able to defeat.
 For, when y' have try'd all sorts of ways,
 What Fools d' we make of you in Plays?
 While all the Favours we afford
 Are but to girt you with the Sword,
 To fight our Battels in our stead;
 And have your Brains beat out of your Heads!
 Encounter in despite of Nature;
 And fight at once with Fire and Water,
 With Pyrates, Rocks, and Storms, and Seas,
 Our Pride and Vanity to appease.

*Kill one another, and cut Throats,
For our good Graces, and best Thoughts;
To do your Exercise for Honour,
And have your Brains beat out the sooner;
Or crack'd, as Learnedly, upon
Things that are never to be known:
And still appear the more industrious,
The more your Projects are preposterous,
To square the Circle of the Arts;
And run stark mad to shew your Parts.
Expound the Oracle of Laws,
And turn them which way we see Cause.
Be our Solicitors, and Agents,
And stand for us in all Engagements.
And these are all the Mighty Powers,
You vainly boast, to cry down ours.
And what in real Value's wanting,
Supply with Vapouring and Ranting:
Cause your selves are terrify'd,
To stoop to one another's Pride:*

Believe

Believe we have as little Wit
 To be Out-betted, and Submit
 By your Example, lose that Right
 In Treaties, which we gain'd in Fights
 And terrify'd into an Awe,
 Pass on our selves a *Salick Law*,
 Or, as some Nations use, give place,
 And truckle to your Mighty Race.
 Let Men usurp th' unjust Dominion
 As if they were the Better Women

FINIS

